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Volume VIII

ADDRESSES ON GENERAL SUBJECTS

THE JERUSALEM MEETING OF THE
INTERNATIONAL MISSIONARY COUNCIL

MARCH 24–APRIL 8, 1928

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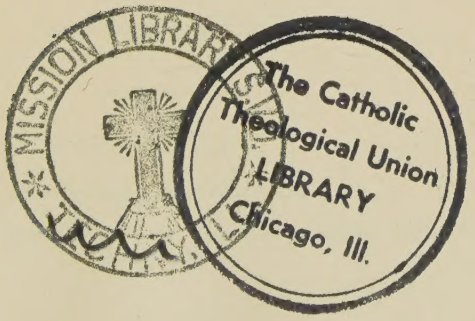

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CHAPTER I

THE HISTORY OF THE JERUSALEM MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL

The Reverend William Paton, M.A.

THE Jerusalem Meeting of the International Missionary Council can be most fully understood and its value estimated by reference to the series of international missionary meetings of which it is the latest. Each of these gatherings was admitted by its organizers to have received much of its initial stimulus from the famous World Missionary Conference held in 1910 at Edinburgh, and it is to Edinburgh and the international missionary movement which emanated from that memorable gathering that the Jerusalem Meeting is most intimately related.

The Edinburgh Conference itself was preceded by other international missionary gatherings, such as the meetings held in 1854 in both America and Great Britain, under the leadership of Dr. Alexander Duff; the meeting at Liverpool in 1860; the meeting at Mildmay Park in London in 1878, at which thirty-four missionary societies were represented, eleven of them non-British; and the more important conference in 1888 held in Exeter Hall, with sixty-seven American societies, fifty-three British, eighteen Continental, and two from the Colonies represented. In 1900 there was held a large conference styled the "Ecumenical" Conference in New York, composed of about 1,500 delegates appointed by the American and Canadian societies, together with about 200 delegates from British, Continental, and other foreign societies and 600 foreign missonaries. After the New York conference of 1900 plans were made for another missionary conference to be held after an interval of ten years, and in June, 1910, the World Missionary Conference met at Edinburgh, attended by 1,356 delegates, of whom 594 came from the United States and Canada, 560

from Great Britain, 175 from the Continent of Europe, and twenty-seven from the British Dominions. Of the whole number ten were nationals of the countries of the mission field.

The World Missionary Conference at Edinburgh took one step of great practical importance in creating a Continuation Committee to carry on the work which it had begun. This Committee, with Dr. John R. Mott as its chairman, and Mr. J. H. Oldham as its secretary, continued to operate until the outbreak of the war, when it was temporarily replaced by an Emergency Committee of Coöperating Missions, full international coöperation being impossible under war conditions.

With the close of the war and the resumption of international missionary relationships it became clear that a "continuation" of the Edinburgh Conference was no longer a possible basis for permanent international coöperation. The Edinburgh memories necessarily receded further into the background with each passing year, and the Continuation Committee was not formed on a representative basis. Negotiations were therefore set on foot with a view to the establishment of a representative and international missionary organization. A preliminary conference was held in Crans, Switzerland, in 1919, and came to an agreement that a new and truly representative organization of international character should be created. As a result the International Missionary Council was constituted at a meeting held at Lake Mohonk, in New York State, from October 1 to 6, 1921. The second meeting was held in England at Oxford, July 9 to 16, 1923, and the Committee of the Council met in England at Canterbury in 1922, in the United States at Atlantic City in 1925, and in Sweden at Rättvik in 1926.

It was one of the terms of reference of the Continuation Committee of the World Missionary Conference, Edinburgh, that it was "to consider when a further world missionary conference is desirable, and to make the initial preparations." There had been in many minds the idea

that just as ten years had elapsed between the New York Conference of 1900 and the Edinburgh Conference of 1910, another large world missionary gathering might be held at a similar interval. The universal dislocation caused by the war made this impossible, but the idea of a world gathering was never abandoned. The American missionary societies endeavored to achieve some part of the work which such a world gathering might accomplish by holding at Washington in December, 1924, a large missionary conference attended by numerous delegates from the mission field and from countries other than those of North America.

Very full consideration was given to the subject of holding another world missionary conference at the meeting of the Committee of the International Missionary Council at Atlantic City in America in January, 1925.[1] The Committee first considered the great tasks confronting the missionary movement of the Christian Church—the problems of religious liberty and of the freedom of missionary preaching and education, of racial relationships within and without the Church, of the independent and spiritual vitality and efficiency of the indigenous churches, of the relation of the great modern student migrations to the missionary movement, of Christian education in Africa and China, of the changed situation in the Muslim world, of the clear affirmation and demonstration of the sufficiency of Christ to meet the needs of the world, and of the fuller discernment by the Church of the true character and applications of the Christian Gospel and her fuller acceptance of her missionary duty. The Committee recommended that the next meeting of the International Missionary Council be held in late September or early October, 1927; that the purpose of the meeting be to consider in a humble and prayerful dependence upon God and in a larger and richer international fellowship the implications and claims of those questions already mentioned as engaging the attention of the Committee, in order that through such consideration

[1] See: Minute 30 of the Atlantic City Meeting of the Committee of the International Missionary Council, January 11–15, 1925.

the larger Will of God for the witness and service of the Church in relation to the whole world might be more clearly discerned, and more adequately interpreted to the whole body of Christian people; that in view of the importance of the meeting the national missionary organizations be invited to appoint besides the members of the International Missionary Council additional representatives on a basis corresponding generally to three times their present representation on the Council; that, with a view to the adequate representation of the mission field, and of those specially qualified in the subjects that would come before the meeting, provision be made for the nomination by the Committee of members not exceeding one-fifth of the whole membership of the Council; that the total attendance of the meeting should not exceed 400; that serious consideration should be given to the possibility of holding the meeting of the Council in 1927 at Jerusalem; that it be made clear to all concerned that the purpose of the meeting is deliberative, and that it is intended to have the same character as the ordinary meeting of the International Missionary Council, the increased membership on this occasion being recommended in order to make possible the contribution of a wider and richer variety of experience to the subjects under consideration; and that, in the event of its being deemed desirable that any individual representatives from the mission field be present at the Council in view of their special knowledge of any of the subjects to be discussed, efforts should be made to secure their attendance.

When the Committee met at Rättvik, Sweden, in July, 1926, the members had before them the reports of discussions held by the chairman, Dr. John R. Mott, with all the national missionary organizations and Christian councils in the countries round the Pacific Basin in 1926, as well as earlier with similar bodies in Europe and North America. It was found that the suggestion made at Atlantic City that the next meeting of the International Missionary Council should be held in Jerusalem had been received with sympathy by the majority of bodies consulted, both by reason

of the sacred associations of the Holy City, and also because Jerusalem could be conveniently reached both from the countries of the Far West and those of the Far East. The view expressed by the Atlantic City Committee that the meeting should be a deliberative meeting of the Council and not an *ad-hoc* conference was reiterated, but considerations of expense made it appear undesirable to enlarge the meeting to the full extent of 400 as proposed at Atlantic City. The most important change made by the Rättvik Committee in the Atlantic City Committee proposals was in the decision to make the Jerusalem Meeting representative in approximately equal numbers of the missionary organizations of the "sending" countries, and of the Christian councils and missionary organizations on the mission field, not less than two-thirds of the delegates from the latter regions to be nationals of the countries they represent. These proposals, before action was taken upon them, were submitted to the national missionary organizations which compose the International Missionary Council, and generally ratified by them.

The chairman of the Council, Dr. John R. Mott, published a letter accompanied by a leaflet outlining the subjects to which it was proposed that attention should be directed at the Jerusalem Meeting of the Council—subjects which world-wide inquiry had revealed as generally desired; and in this letter pleaded that prayer should everywhere be offered for the proposed meeting, and invited the recipients of the letter to join in definite intercession for the objectives agreed upon at the meeting of the Committee at Rättvik, (and subsequently re-affirmed at the close of the Jerusalem Meeting itself). This initial act of the issue of a Call to Prayer was the keynote of all the preparations, and the officers of the Council looking back from the Jerusalem Meeting over the months that preceded it acknowledge with gratitude to God the wonderful upholding of the whole of the plans and organization by the prayers of innumerable men and women in all parts of the world.

Thorough preparations were made for the discussion of

the chosen subjects: The Christian Life and Message in Relation to Non-Christian Systems of Life and Thought; Religious Education; The Relation of the Younger and the Older Churches; The Christian Mission and Race Relationships; The Christian Mission and the Growth of Industrialism in the Mission Field; The Christian Mission and Rural Problems; and The Future of International Missionary Coöperation. Preliminary papers were written in one or two cases several months before the meeting, in others only shortly before it, and every effort was made to secure the study, and where possible, the corporate discussion of these papers by individuals and groups, both in the countries of the West and in the different mission lands. The chosen delegates came to the meeting at Jerusalem after studying a large amount of common material, and were, therefore, in spite of diversity of the interests they represented, and of their experience and knowledge, conscious of the urgency of certain issues, and aware of what was being done in different parts of the world to meet them. The preliminary papers were offered to the delegates as informative material; they were not submitted to the Council for approval, and they have been printed in the volumes of this report after revision in order that the whole range of material in view of which the Council meeting took its decisions may be fully understood by the Christian public. One piece of preparation to which especial reference should be made was the meeting of the majority of the Continental delegates in Cairo shortly before the assembling of the Council at Jerusalem. This meeting gave the opportunity to those delegates, to some of whom lengthy discussions in English must needs be a heavy burden, to acquaint themselves intimately with the subjects to be discussed, and to express their mind upon them before joining in the larger meeting at Jerusalem. It was noticeable in the Jerusalem discussions that this preliminary Cairo meeting had been of real value in assisting in the elucidation of the important Continental point of view on certain of the major issues.

Very careful attention was given by the officers of the

Council and by the Committee at its meeting on Friday, March 23, to the mode of procedure which should be adopted to secure the best results from the meeting of the Council. The method finally adopted was this: Each of the main subjects on which preparation had been carried out during the preceding months was opened up in plenary session of the entire Council by some delegate chosen for his particular knowledge of that subject. The opening speech (or, in one or two cases, speeches) was then followed by open discussion, members sending their names to the Chairman, and being chosen to speak in such order as might seem good to him, due reference being had to the representation in the discussion of the different countries or different points of view. In the case of the principal subject, The Christian Message, two full mornings were devoted to discussion in plenary session; in the case of the other subjects, one. The subject of Industrialism in Relation to the Christian Mission was not discussed in plenary session, but opened in an evening meeting by two speakers, Mr. R. H. Tawney and Bishop F. J. McConnell.

After these discussions in plenary session the entire Council divided into groups, meeting in the afternoon, to discuss the subject in detail under headings designated by the Committee. In the case of the Christian Message the Council divided itself into a consideration of the different religions in relation to Christianity; in considering Religious Education and the Relation of the Younger and the Older Churches they divided, not geographically, but in relation to certain specific topics. When the time arrived for the discussion of Racial Relationships, Industrialism, and Rural Problems, the Council divided into three parts, one of which addressed itself to each of these topics.

The whole of this group work having been done, all the subjects, together with the subjects of the support of missionary enterprise in the churches of the West (briefly referred to as "the home base"), Jewish Missions, Medical Missions, and Coöperation in the National Christian Councils, were referred to smaller groups, which acted as drafting

committees and worked until they had produced a statement which they were unanimous in wishing to lay before the entire Council. These statements were then adopted in the plenary session, and either accepted or remitted for further consideration before being finally approved. By this method it was secured that each subject was brought effectively before each member of the Council, and so far as possible the experience and knowledge of each country was brought to bear upon each subject. Both general discussion and thorough detailed consideration had their place, and the resultant declarations of the Council had behind them an immense amount of the most thorough work by groups not too large for effective corporate thinking.

The remainder of the program was given to addresses on general subjects related to the program of the meeting, and these addresses[1] appear in the present volume, together with the opening and closing speeches of the Chairman, and the sermons and addresses given on the Sundays, March 25, April 1, and April 8. So great was the interest of the public in Jerusalem that meetings were held on April 2, 3, and 4 in St. George's Cathedral, Jerusalem, addressed by Miss Helen Kim of Korea, Mr. F. C. M. Wei of China, the Reverend S. K. Chatterji and the Reverend K. A. Karunakar of India, Professor D. T. Jabavu of South Africa, and Principal John Mackenzie of the United Free Church of Scotland Mission in India.

This historical sketch is not the place in which any general impressions of the meeting should be recorded. They have been very amply expressed in countless articles in the press of all countries, and not least notably by Mr. Basil Mathews in his book *Roads to the City of God*. The present writer may perhaps be allowed to record four facts that seem to him and to many of overwhelming importance.

First was the unity given to the meeting by the grace of

[1] Whenever possible, a verbatim report of these addresses is given. In a few cases this was not possible, and the reports of the addresses of Dr. Datta, Dr. Black, and Bishop Linton are based on the notes of the recording secretaries.

God in its consideration of the Christian Message; this was the foundation of all else that followed.

The second was the fact of the universality of the Christian fellowship throughout the world revealed as probably never before, at least to any of those present, by the presence of Christian men and women from all parts of the world, of an almost infinite diversity of tradition, united in an endeavor to follow out the will of Christ.

The third was the unhesitating inclusion within the orbit of missionary work of some of the most urgent issues in social and national life. The balance between the insistence on personal evangelism and the insistence on the redemption of the social order represented one of the achievements of the Jerusalem Meeting.

And fourthly, the way in which prayers were answered by the breaking forth of the spirit of prayer in the Council itself was never to be forgotten. As the days went by the life of the Council became more and more a life in prayer, and there are many to whom it came with the force of a new discovery that the intensest intellectual activity and almost intolerable strain of work were compatible with an earnestness of prayer such as was new to them. It was in no formal manner that the Council as its closing act issued its "Call to Prayer."

CHAPTER II

EXPECTATIONS

ADDRESS GIVEN AT THE OPENING SESSION, MARCH 24, 1928

John R. Mott, LL.D.

AT last we who long ago set our faces to go up to Jerusalem find ourselves together on this sacred mount. Our journeys from near and far have brought us here from more than fifty countries. We, of so many races and communions coming from all continents, doubtless represent more truly than any other gathering in the history of the Church the vast world field which Jesus Christ had in view when, near the spot where we are now gathered, He gave to His disciples the Great Commission.

None of us here assembled has come on a self-appointed mission. We humbly believe that our Lord Himself has sent us to this place. And He never sends His followers and representatives on missions in vain. Let our faith not falter: He has for us singly and as a fellowship some great, expansive, creative purpose—a purpose transcending the highest and boldest reach of the imagination, and a purpose which could never be achieved had we not, at great expense in time and money and in difficult adjustments of the plans of busy lives, come together. Well may we be solemnized, and well may we direct our gaze Godward as we, on the threshold of our meeting, remind ourselves of some of the hopes or expectations which many of those whom we represent entertain regarding this meeting, which our Divine Lord unmistakably desires to see achieved through our creative fellowship, and which we, through right attitude of mind and heart, and the exercise of all our powers both here and after we leave this mount of vision, transfiguration, and sacrifice, should seek to realize.

Expressed quite simply, discerning men and women throughout Christendom earnestly desire and hope that this Jerusalem Meeting may afford the whole Christian movement a clear and an authentic lead. It is recognized that a

new day has dawned. There is imperative need of fresh, unclouded vision, and of radically revised programs and plans. To this end new leaders are demanded, and old leaders need to be recreated and to receive fresh mandates. Every hour we spend in open-forum discussions during these days together will reveal the need of original, forward-looking, courageous thinking and action. Can we doubt that God wants to give us something new? Is this not characteristic of the Ever-living God, the Creator?

Expectations are widely entertained that Jerusalem may result in enlisting the attention and collaboration of many more of the best thinkers, writers, and speakers of the Christian world in the study and presentation of the Christian life and message in relation to non-Christian systems of thought. The papers already prepared and the countless formal and informal groups organized for their consideration have served as a promising beginning. Here at Jerusalem an absolutely unique opportunity is presented for workers and scholars of widely differing backgrounds and traditions to share experience, knowledge, and insight. Out of it all may there not come a great enrichment of our message, and perchance such a united pronouncement as will come with convincing and contagious power to uncertain, bewildered, and inquiring minds the world over? The world Christian mission must have not only a message abounding in vitality and adequacy to meet the world's deepest needs but also more messengers. We have gone far enough in the consideration of the values of various systems of thought and faith in the discussions in our different countries to see what a vast work of fresh interpretation and advocacy is required. Even more do we recognize the need of the voice of prophecy. The Edinburgh World Missionary Conference yielded a few such voices. They are the gift of God. From this Mount of Olives in almost every direction we can see hills where He raised up prophets whose words came with convicting, kindling, and vitalizing power to their generations. Reverently may we not claim from His Hand these very days such creative work?

Is it too much to expect that as a result of our concerted thought here during the next two weeks influences may be set in motion which will help greatly to lift up the whole subject of religious education into its proper place of central prominence? Let it be reiterated that, although this subject deals with what are admittedly the two most common and important concerns—education and religion,—there is possibly no matter on which there is more confusion of thought and relatively such serious neglect. At this point the Roman Catholics and the Hebrews may well serve as examples to those of us belonging to the Protestant and Orthodox Communions, not so much in methodology or subject matter as in central and consistent attention or emphasis. Moreover, one ventures to express the conviction that the deliberations and findings of our conference will recognize and emphasize as complementary and necessary both the psychological and the theological, or the human and the superhuman, aspects of the subject.

With one exception the hope in which more desires and prayers for the Jerusalem Meeting center than in any other is that the two great streams of experience, insight, and sacrificial devotion of the older churches of Europe, North America, and Australasia on the one hand and of Asia, Africa, Latin America, and the island world on the other hand may be blended or united as never before. In fact this is the organizing idea and very genius of the present assembly. It markedly differentiates Jerusalem from Edinburgh and from all other so-called world missionary gatherings. At Edinburgh less than one in fifty of the regular delegates were from the rising indigenous churches planted by foreign missionaries. Here representatives of the older and the younger churches meet on a fifty-fifty basis, that is on a parity as to numbers, status, participation, and interests to be served. While there have been illustrations of this within individual denominations and also in an interdenominational sense on certain fields, this is the first time in the history of the Christian religion that the idea has been realized interdenominationally on a world-wide scale.

Without doubt timely and highly significant findings will be adopted by us on this vital subject of the relations which should exist between the older and the younger churches, and this is a process calling for the highest exercise of the imagination as well as of constructive Christian statesmanship. But infinitely more important than the drawing up and adoption of resolutions and policies is the creation of a right atmosphere and the achievement of a right attitude—an atmosphere and attitude in which we of the older and younger churches come to understand each other, to have unshakable confidence in each other, to recognize our absolute interdependence, and to have a realizing sense of our fundamental spiritual solidarity. Then time and space will be bridged. Then barriers of language, nationality, and race will be surmounted. Then coöperation will be easy and inevitable. Jerusalem should thus do more than all other influences combined to help usher in or accelerate the coming of the day characterized by the new and true conception of the Christian missionary undertaking as a sharing enterprise. Then all churches will be regarded as sending churches; and all churches will be regarded as receiving churches.

Not a few leaders of penetration as well as of wide outlook are profoundly concerned that Jerusalem and what will grow out of it may afford a fresh and convincing apologetic to the young men and young women who to-day throng the centers of learning across the breadth of the world. Those who are most familiar with the student field well know that to-day multitudes of undergraduates, among the most alert intellectually and the most inquiring, are adrift in matters of faith and ethical obligation. Great is their need of adequate anchorage, and, therefore, of wise, unselfish guidance. Moreover, this new generation, save here and there, has not yet been won to the world mission of the Christian religion. I sometimes fear that we do not speak the language of the new generation, or, what is more serious, that we do not understand it and therefore do not understand them. We must take greater pains to ascertain their views and to enlist

them because of their potentialities and responsibilities. I recently reviewed the printed list of all the delegates to the Edinburgh Conference of 1910 and was startled to note how those who were then in the leadership of the missionary forces have been succeeded by another generation, as those who constitute the present assemblage soon will be. The composition of the Jerusalem Meeting registers an advance over Edinburgh in that its organizers have had the foresight to draw into its membership representatives of all the leading Christian student movements of the world who will in the months following our work here share with the students of their respective countries the vision, the messages, the challenges of Jerusalem.

Others looking to Jerusalem are equally burdened with solicitude that, as a result of what we experience here during these days, a vastly greater lay force may be liberated in all our fields and be related effectively to the world program of Jesus Christ. It is my conviction, shared, I am glad to think, by many students of the problems involved in the world expansion of Christianity, that the Christian cause suffered a tremendous loss when the old Laymen's Missionary Movement was permitted to dissolve. Its place has never been taken adequately by other agencies and means. Be this as it may, there is to-day, if possible, tenfold greater need than there was in the years preceding the World War of enlisting the laymen of all lands in up-to-date policies for the conquest by Christ of all areas of life. Otherwise what hope is there of Christianizing the impact of our so-called Western Christian civilization on the so-called non-Christian world; for example, through cleaning up the moving pictures of America and Europe now being presented in the cities and towns of Asia and Africa; or through abolishing unjust or unequal treaties? Moreover, by what other means can we hope to undergird the world-wide Christian missionary enterprise with an adequate, dependable system of finance?

This reminds me also of a hope which is being shared by increasing numbers, and that is that, as modern industry spreads over Asia and Africa, the grave evils and perils which

are so manifest in the West may be averted. To this end they are looking to Jerusalem to diagnose the problem and to institute practical measures looking toward permanent relief. We are greatly favored in having among the regular and coöpted delegates of our meeting such experienced and reliable guides as Mr. Grimshaw of the International Labor Office, Professor Tawney of the London School of Economics, and Bishop McConnell of Pittsburgh.

The Jerusalem Meeting of the International Missionary Council has a greater opportunity than any world meeting ever held to lead into the very heart of the solution of that most alarming problem—one of world-wide concern—the problem of race relationship. Why is this the case? Because this gathering as none other blends the various races of mankind. It includes in its personnel workers from the zones of most acute racial misunderstanding, friction, and antagonism. Its members recognize and accept and stand ready to apply such unerring guiding principles of Jesus Christ as that every race is of infinite worth, even the weakest, most despised, and most depressed; that inequalities among races are not intended to make possible exploitation or domination but rather the exercise of justice and unselfish service especially by the strong on behalf of the weak; that the Golden Rule is applicable between races as truly as between individuals; that each race has a unique and indispensable contribution to make to our common civilization and Christianity and should be afforded adequate opportunity to make that contribution; that the commandment of love to one's neighbors is obligatory in racial as in all other relationships. Moreover, represented at this meeting are the fields which in recent years have witnessed the most rewarding experiments and had the most fruitful experiences in improving relations. I refer to the southern States of America, to South Africa, and to certain lands around the Pacific Basin. I predict that as we deal with this problem which on the human side is an impossible one there will come moments of sinking of heart, and almost of despair. But it is in just such moments that we discover

the uniqueness of our Christian faith—the adequacy of Jesus Christ.

All over the world are Christian leaders and workers whose faith asserts that here on Olivet a great impulse will be given to the movement toward closer and more effective international coöperation initiated by Edinburgh. Sufficient time has elapsed since then to make possible and desirable a careful evaluation of the large and varied experience in this field. The Jerusalem Meeting in itself constitutes the most impressive illustration of the possibility, reality, and necessity of genuine coöperation in corporate thinking, united intercession, constructive planning, and significant action among responsible leaders of the Christian forces of many lands and races as well as communions. It is believed that here on Mount Olivet where we come to see afresh through our Saviour's eyes our divine mission with its vast dimensions and its difficult and baffling demands we shall come to realize as never before that only by sharing counsel, blending experience, and uniting in thought and purpose can the world situation of to-day and to-morrow be met. In particular while we are here together from all parts of the world field we should consider carefully how the International Missionary Council and the various constituent National Councils may better serve the churches in the accomplishment of their world mission.

The time has come, and Jerusalem may well be the place to achieve a far larger and richer synthesis in the comprehensive, infinitely varied, and sublime undertaking involved in the world mission and expansion of the Christian faith. It will be a synthesis in which not only the older and the younger churches come increasingly to recognize and realize their essential unity and interdependence; a synthesis in which the nations of the East and West and of the North and South and all races of mankind are wonderously blended; but also a synthesis in which the individualistic and social conceptions of the Gospel of Christ are regarded as integral, mutually supporting, and indispensable aspects of Christ's all-inclusive mission; likewise a synthesis in which many of

the so-called secular organizations, movements, and forces as well as those commonly called Christian, are made tributary to the realization of God's purpose, because we shall come to see more deeply and comprehensively that "all are yours, and ye are Christ's, and Christ is God's."

Finally let me voice the highest of all the high hopes with which we have come to this place, as well as the deepest longing which we share with a multitude of our fellow Christians the world over as they think of us here at Jerusalem and pray for us, and that is that both here, and then elsewhere as a result of what takes place here in this wonderful Passiontide of fellowship in thought and prayer, there may be an outbreaking of spiritual life proceeding forth from the Fountainhead, the Living Christ Himself. Is not our central need, by far our greatest need, nothing less than a rebirth of the world Christian mission? Let me call attention to a sentence in the first paragraph of the original letter of announcement of the Jerusalem Meeting—a sentence which gathers up our deepest conviction, longing, expectation, and prayer for this Meeting: "Only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled. . . . What matters most in connection with the [Jerusalem] Meeting is the sincerity and strength of the demand that we make on God, in whom are to be found all the resources of Creative Life." Let us frequently remind ourselves that we are meeting on the Mount where Christ came "as His custom was" to hold communion with God. Let us likewise here during these days and nights deepen our acquaintance and fellowship with Him. And let each one highly resolve to be an open, unhindered channel through whom His vitalizing power may be mightily manifested in and through our creative gathering.

CHAPTER III

THE NEW WORLD

A Sermon Delivered on Sunday, March 25

The Right Reverend St. Clair Alfred Donaldson, D.D., D.C.L.

Lord Bishop of Salisbury

"And he that sitteth on the throne said, Behold, I make all things new."—Rev. XXI 5.

IT is natural and right that at the outset of our gathering we should thus meet together, not for business, but to contemplate the great realities which lie behind all we shall do or say together. When Israel was to receive the great revelation on Mount Sinai, a rigorous and exacting preparation of three days was required; and our own experience tells us that when God has something great to say to us there has always been some kind of spiritual preparation. We cannot approach the Holiest without cleansing our minds of profane or unworthy thoughts and our hearts from unworthy desires. We want verily in this meeting to see God and His purpose for the world, but we must remember that God's revelation comes only to the pure in heart.

We are here, then, to prepare ourselves for the work before us. And truly we have every assistance towards that preparation. For most of us, I suppose, this is the first visit to the Holy Land, and all round us are the hills and valleys and places which have been interwoven with our holiest thoughts and prayers for years. For us it is a thrilling moment. And yet, if your mood is like mine, it is not the associations of past history which are moving us most—though they move us much;—what stirs our soul is the spiritual significance and the possibilities involved in this present gathering. Of all the past events connected with the Holy City, the one most prominent in my mind is that concourse of people "from every nation under heaven," Parthians, Medes, Elamites, and the rest, who gathered at that great Pentecost and were amazed at the things they were privileged to hear

and see. To-day once again a concourse is assembled from many nations and tongues and peoples; and shall we doubt that there will be given to us also something of the illumination, the effectual guidance, and the dynamic force which was vouchsafed on that great day?

Our immediate object this morning is to prepare ourselves for our work. What are we here for? What must we do to be ready and worthy agents in God's hand? How shall we offer ourselves in this work?

First and above all we contemplate God at work. "He that sitteth on the throne said, Behold, I make all things new." We contemplate God in creation. But mark you, that does not take us back to the past. Creation is always going on. God is ever creating the world, and the world of to-morrow is not yet created. I once knew the managing director of a great factory. He had started the concern, and under his hand it had grown to greatness; he was every day in his factory, supervising the work, directing the details, ever devising new machinery and scrapping the old, adapting his output to the changing market. Under him the great factory was a single, living, sentient thing. He was the life and soul of it all; he was the source and origin of it all; and I saw it grow under his hand. That is the conception of creation which our Lord gives us when He says, "My Father worketh hitherto, and I work." God is ever working in creation. The world of to-morrow is not yet created, and what sort of world it will be is not yet known.

For, added to that truth, and no less wonderful, is the truth that He has made us to coöperate with Him in the work of creation. We are, as St. Paul teaches us, "workers together with Him." That means that in His inscrutable wisdom God has chosen to part with some measure of His omnipotence in order that we may be able to coöperate with Him, not as mere instruments, but as free agents, who, discerning His mind, shall share in His creative work. He is making a new world, and the character of the world of to-morrow depends upon the faithfulness and courage and sincerity with which we set ourselves to learn His purpose and

plan, and so take our initiative boldly in a doubting and bewildered world.

First, then, we contemplate God in creation; and after that, as in duty bound, we turn to the world situation of our time. This indeed is our task for the next fortnight, but it is right for a moment to view the landscape to-day from the heights as a comprehensive whole, before we descend into the plain with its intricate and exacting details.

Our work is to fall into three main classes.

The first is that of our relation to one another within the Church of Christ.

The second is our common relation to the world outside.

And the third is that vast domain of human problems with which we are confronted owing to the rapid development of human progress. Let me speak of each in turn.

The first thing we have to do as Christians is to understand one another and to establish once for all our mutual relation as brothers in Christ. The physical separation has in the past been somewhat of a hindrance; but in these days when the world has been shrinking through the amazing advance in communications, and when nations know one another as they have never known one another in the world's history before, it is essential that the followers of Christ should know one another too. It is necessary to bridge over the divisions of space. And not only of space. It is worth while to say again, as was said last night, that the main motive of the summoning of this meeting of the Council was not only to promote contact but to assert the principle and genuine meaning of our common brotherhood in Christ. It seems unnecessary in a gathering like this to assert that this means our common equality in the family of God; and yet we know this point has not been fully understood by Christians. I can remember wondering in my early days at the very large space occupied in the New Testament with the account of the Judaizing faction in the early Church, its strength, its fierce endeavor to assert its principles, and its final overthrow by St. Paul's teaching of the freedom of the Gospel. But I have since learned that the warning was

needed, and that the Judaizing tendency did not pass with the Apostolic age. The essence of the Judaizing spirit is the mental assumption of the Judaizer that his own national type of Christianity is the only right one and should be imposed on all alike. If this definition is correct, we cannot altogether escape the charge—at least we British cannot altogether escape the charge—of Judaizing in our missionary methods, even in comparatively recent times. But we may fairly maintain that St. Paul's principle has triumphed, and I believe that throughout the whole Church it is now clearly seen that the church of one race will only hinder the cause if it seeks to impose its own customs and formalities upon another, that each church has its own contribution to give, and that this contribution can be given only where each church is springing up freely in its own soil and environment.

And this principle will, I believe, color the whole of our missionary work in the future. The task of the sending church is to serve, not to rule, to help, without necessarily directing the policy; and the missionary's message will carry power just, and only just, in so far as his own life bears the impress of his Master's humility. Here then is the principle we assert in our gathering to-day. We are members one of another; we need one another; we all have our share and our place in the Body of Christ; and though all members have not the same office, yet we are one and equal in the common life of the body, our common task, and our common relationship to our Father in heaven.

But there is another aspect of our relationship in the Church of Christ which cannot be absent from our minds. All of us here believe that God wills reunion. Now there is no department of the Church's life where the hindrance and scandal of our unhappy divisions is more felt than in the mission field. The motive force for reunion comes chiefly from the missionaries, and I am not wrong probably in guessing that at the back of all our minds is the hope that this gathering will, indirectly at least, apply fresh stimulus in that direction. Already, beyond question, the International Missionary Council, with its auxiliary national coun-

cils, is offering one of those vitally important opportunities for coöperation among differing followers of Christ which form the practice-ground for reunion itself. The development of our coöperation will work, I believe, like a rising tide and eventually resolve many deadlocks and barriers on the doctrinal side; and our hopes are high. Nevertheless we must not lose our sense of proportion. Even this gathering, ecumenical as it is, has no right to claim to be fully representative of the Catholic Church, and our very hopes for the International Missionary Council must make us careful lest we risk its full usefulness. We have need to pray both for boldness and also for patience. For boldness, that we may step forward when the right moment comes; but also for patience, that we may be able to wait for those who do not feel the urgency as we do, for those who see dangers of which we, perhaps, are ignorant; in a word, until the advance towards reunion shall be general and whole-hearted. There are differences between us, and we may vitiate the soundness of our advance if we act as if they did not exist. I know how great a strain is thus laid upon the patience of many of our fellow Christians outside Europe. Indeed, it is a sore trial to many of our very best in England and elsewhere, but here as in all else we must wait upon God. We must look from our own poor creative efforts to the infinite wisdom of Him who wills reunion, and even now is making all things new.

Then after our relation to one another there is our relation to the world outside; and here our experience is identical, and in itself supplies a bond of unity. Each one of us lives in an environment in which we are conscious of a non-Christian majority, alien to our most sacred thoughts and desires, whose heart and mind are not trained to contemplate Christ, or understand His decisive influence on the history of mankind. It is common, I say, to us all, for we who live in countries nominally Christian are conscious of precisely the same relationship as others to the world outside; for over against us, no less than against you who live in non-Christian countries, is a great secular civilization which pays no heed to Christ.

In the circumstances there is a danger on either side. On the one hand we may fail to reach out to the secular civilization, and so hold aloof from some operations of the Spirit, to our own great loss. And on the other hand, we may reach out too readily, and so lose something of the transcendental truth which God has entrusted to our care. We must avoid, on the one hand, the blindness of the Pharisees, while on the other hand we abhor the facile complacency of the Herodians. Our task is to school ourselves to discern the Spirit of God wherever He is working, and without reference to the denials which other recipients of His gifts may hurl at our Christian creed. This will bring us into touch, not only with the secular world, but with every religious system through which men are seeking God. We shall study such systems in their true inwardness. We shall seek to know them at their best and not merely on the side of their weakness. We shall seek for points of contact and rejoice in finding them. We shall indeed be sure of our own message; but our evangelism will find with its boldness the restraint of a new humility. It will come ready to receive as well as to give, to learn as well as to teach.

I must not linger long upon the third region of the world situation which we are to consider in the coming days, and indeed the position is easily indicated. The process of human development, so amazingly accelerated in our time, has thrown up many problems, important because of their urgency or their difficulty or both, the solution of which cannot be reached without a steadfast and courageous application of the ethics of Christianity. These problems are connected with the rise of nationalism, the new hunger throughout the world for education on modern lines, the development of commerce and industry, and the problems of race raised through the mingling of populations. In the solution of these problems the International Missionary Council has a great part to play. One of the great needs of the world to-day, as our Chairman has often told us, is the need for Christian statesmanship. It must be the work of the Council so to express the corporate conscience of the Church

with a statesman's eye to facts, that the political outlook of each country may grow increasingly Christian, and that the kings of the earth, the presidents and prime ministers and rulers of the nations may be led to throw their glory and honor into the Kingdom of Jesus Christ.

We contemplate God in creation; and in the light of His presence we contemplate the world situation of our time.

But because we see it in His Presence and in the light of His purpose, we must take care to see it in due proportion; and that inevitably takes us out beyond the area of our present discussions. To a great extent our work here will be intellectual; even our devotions will be colored and exalted by the thoughts which discussion will give us. But for the evangelization of the world something more is required than intellectual processes. It is something—it is a great thing—to see our way clearly; but our task really is not to see but to follow. The duty to love all men is plain, but the power is not always there; the opportunity to go in and win new worlds for Christ may stir our souls, but the adventurous spirit is lacking for so stern a task; and there are problems which can never be solved by reasoning, but only by the offering of life. The trouble of the Church to-day is not really the difficulty of the new problems which confront her. It is her lack of fire and zeal, of faith and courage and love. Never, surely, was there a time when the Church's eyes were more open to the facts of the world; never was the opportunity more plain and more appealing. And yet the Church is slow to move. Schemes there are in plenty; reports in plenty setting forth what needs to be done. But the Church lacks the vitality to act upon them. "The children are come to the birth but there is no strength to deliver." Which of us has not been oppressed with thoughts like these? Who can contemplate the facts of the world—such facts as we have before us here—without a sense of impotence which borders on despair? We look back from the vantage ground of our gathering this morning upon our home churches in the nominally Christian lands. Can we really maintain that in any Christian country the Church is truly awake to the op-

portunity? And yet, what infinite resources! What potentialities of consecrated life! There are missionaries, evangelists, martyrs, saints, and sages lying undeveloped in the social strata of all our peoples. Oh, that the Spirit might blow upon these dry bones that they might live!

That they might live! That precisely is God's will for them. God wills life. That was His purpose in redemption. It was the purpose of the Incarnation. "I am come," said the Redeemer, "that they might have life." It was the purpose of Pentecost. "I will not leave you comfortless," said the Lord of Life, "I will come to you." In every church, in every age God ever wills the survival of the spiritual life of His people. And He wills it for us now. He wills it for your land which is called Christian; for the anti-Christian, anti-clerical, anti-religious multitudes whose influence and power weigh upon your spirit. He wills it for your land which is still non-Christian, where the soil is still untried. He wills to come. Why does not the Church move? Thank God for the movement we see, but what hinders a great creative outburst of life? The answer is that revival comes only with man's consent; and as yet the Church as a whole is not awake. As yet there is no general sense of need, no stretching forth in love, no hunger, no penitence.

When Nehemiah was working for the revival of the corporate life of his nation, he made his workmen build the wall with their weapons at their side; even so we must not be content with building intellectual schemes. We must be ready to fight each on his own account against the forces of evil which are keeping the Church weak and disintegrated. Here lies our work: to prepare the Church for revival. We cannot but thank God for the wealth of consecrated intellect which is gathered for this meeting. But I need not remind any one here that God is looking not only for the offering of our mind, but also for the offering of our heart and will too. My hope and prayer for us all is that we may go back home resolved to consecrate the residue of our lives to the work of preparing our own home churches

for the revival which God wills to send. Revival indeed is His gift; but the preparation of the Church for revival is in human hands. And to whom in all our churches is God looking for this work if not to us? Is it really true that He has spoken in our hearts? Is it a real vision that we have seen of the Kingdom? Is it all really from a Master who is near us and waiting for us to move? "What I tell you in darkness, that declare ye in the light, and what ye hear in the ear, that proclaim ye upon the housetops."

It all comes back to this. Am I worthy of the revelation from God which I have been privileged to receive? Can I bear it? Have the devils of sloth and cowardice and selfishness been cast out of my heart? This meeting of the International Missionary Council carries with it to each one of us a great life and challenge. Through all the business that we shall do, a voice will be speaking to each one of us and asking, "Are ye able to drink of the cup that I drink of and be baptized with the baptism that I am baptized with?" God grant that each one of us here present may have strength to answer, "We are able."

CHAPTER IV

A MESSAGE FROM SOUTH AFRICA

AN ADDRESS DELIVERED ON SUNDAY, MARCH 25

The Reverend Max Yergan, M.A.

IT is a fact of transcendent significance that a gathering representing all that were present here to-night could be made possible by religion and religion only; and that for us means by Christianity and Christianity only.

Here we are representing most of the nations and perhaps all the races of the world—a gathering truly and representatively international and inter-racial. But that is not of such special importance, for we live in an age of international and inter-racial action.

The unique thing about this assembly is that by the grace of God it represents a background of achievement, and that under God and a further dispensation of His grace there exist here potentialities which, if realized, will take us near our fondest dreams, our boldest hopes, and our most cherished ideals for the entire world.

We have come, Oriental, Occidental, African, representing denominations which constitute a great and powerful section of Christendom. But as the Chairman so clearly warned us last night our coming here will not have been of the highest value if we go back as we came, Chinese, Indian, Negro, White, Anglican, Methodist, Presbyterian, Baptist.

And is not that the great danger we face? We have said that potentially under the grace of God there exists within our keeping the key that will unlock and fling open the gates that will literally reveal to us all the glories of the new Jerusalem. That word "potentially" is at once our greatest asset and our most subtle danger. It is an asset indescribably precious because it connotes all the beauty and love and service, all the Christianized social and other conditions for which Christ lived and died and for which we may do likewise; it is our greatest danger because in it lies the possibility

of another denial of Him, another failure to choose the life which we know we must choose if our potentialities under God are to be realized.

Let us be frank to-night and expose and examine ourselves and our individual and group practices at their most vulnerable points.

1. Ourselves. Here we are 200 or more strong, the chosen representatives of many thousands. We are the channel through which there is expected to flow that stream of water, of life-giving water, which is to give life to, to quicken, to realize the possibilities of the Kingdom of God which rests within us and those we represent. When we come face to face with this solemn realization we are in the presence of the shadow of life. To contemplate one's littleness, one's selfishness, one's pride, one's fears, one's intolerance, one's slothfulness and failure to use God-given opportunities, one's sinfulness: is that not to realize one of the first great difficulties in the way of the accomplishment of the ends of this gathering at Jerusalem?

Let us make no mistake about it, my friends. There is never going to exist a group powerful enough to impress upon and convince the world of its contact with the Living God until there are the individuals who in the terms of our fathers have been converted or, in terms of to-day, have adopted the Christ-way of thought and of life. And one believes that the total effect of this gathering upon the life of the world will be in direct proportion to the individual manifestation of the grace which God may pour upon us, and the love and all that it connotes which will be ours to release because we have seen afresh the living, the crucified, and the triumphant Christ.

2. Our Group Practices. But if we are condemned and driven to our knees because we see ourselves as we are, an examination of our group practices will be no less effective.

In the first place there are the sharp denominational and doctrinal divisions leading into all the well-known difficulties, handicaps, and negations which they place upon the kingdom which is struggling to be born.

In the second place we are a part of a community (I refer to the mass of Christians) which openly, flagrantly violates the very essence of the teachings of our Master about the inviolability of human personality, and dares by such violation to say that Jesus was wrong and we are right, and that the sanctions of the Church are to be given to the pernicious doctrine of superior and inferior peoples. To our Christian communion there belong thousands, tens of thousands, to whom those great words of Paul, which proclaim to the world that in Christ there is neither Jew nor Greek, bond nor free, mean nothing. To our communion there belong thousands who with unction sing,

"In Him there is no East nor West nor South,"

but in practice belie their words.

Before you and I and the larger numbers we represent can become fit channels through which the spirit which God desires to manifest at Jerusalem can flow, I believe we have got to have the mind of Christ on this matter.

We come here from nations and races each with its more or less unique beliefs and desires, nationalism, customs and practices. And we face the sad fact that where some of these beliefs and nationalistic policies contravene the expressed teaching of Christ many Christians stand by their nationalist policy at the expense of the Christian ethic.

We belong to a community a large part of which has glorified and still glorifies war, for sections of the Christian world have either placed their stamp of approval upon war or have not yet come out in strong opposition to it.

We belong to a community which has not with one voice cried out against the exploitation of weaker peoples by stronger. The great love of the Shepherd for His sheep, for all His sheep, has not yet become a great controlling motive of our existence as Christians. The sufferings of miserable humanity still fail to receive that compassionate attention and active help which we must believe the will of God desires us to give to them.

These are some of the facts which one believes we have

got to face before we go down from this important gathering, and it is to the end that we may have the courage and power to give ourselves to that and other questions that we turn in this period of devotion to the workings of our God.

If we are to pay the cost which a realization of the highest possibilities of the Jerusalem Council meeting demands, I believe there are among others four conditions which must be met.

A spirit of contrition. In this spirit we must bear not only our own share of guilt, but that of our brothers, our group, or our country. We go back with a broken and contrite heart and with shoulders bowed down because something heavy rests upon them.

A clearer sense of unity. We must realize that we all are sheep of one Shepherd and we are to be guided by that Shepherd.

Tolerance. The success of this gathering certainly depends upon the exercising of great patience, sympathy, and tolerance. We are in great reality called upon to bear one another's burden and that is a solemn obligation which rests upon every one.

A sense of self-exhaustion and utter dependence upon God. Surely a prayerful and courageous facing of these individual and group failures and sins is bound to make us so painfully aware of our need of God's help that we must cry out for that power which has always come when contrition and conviction have sent men to their knees in search of that spirit and power which only the Living God can give.

Our first thought must be one that will remind us of the great eternal fact that even in the midst of our consciousness of weakness there comes the overwhelming assurance that God who has always been sufficient, and that Christ in all that He reveals to us of God, do provide what we must have if we would throw off our handicaps and rise to the heights of thought, will, and action which He demands of us.

CHAPTER V

DAYS OF VISION

ADDRESS DELIVERED ON SUNDAY, MARCH 25

The Reverend Cheng Ching-Yi, D.D.

"Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision."—*Acts XXVI: 19.*

THE story of St. Paul's conversion is always fascinating reading because of what he was before, and of what he afterwards became. He found delight in telling people what had happened to him on the road from Jerusalem to Damascus, for it was the turning point in his religious experience. Out of a mistaken zeal for the honor of God he had taken a leading part in an anti-Christian agitation in the city of Jerusalem, and at his hands many had suffered much. Those were days not for thought but for action. To consummate his purposes, having decided to launch further attacks upon the defenseless believers of Jesus, he set out for Damascus. The time required for the journey gave the opportunity, probably the first in many days, to reconsider the course he was taking. The firmness and courage of the otherwise simple people whom he was persecuting, and the patience and meekness they had shown in bearing their sufferings haunted him. Along his way to Damascus the stories which he heard the villagers tell of how Jesus had healed their sick, blessed their young, and helped the needy pricked his conscience. The question began to force itself on his mind, Was he after all doing the right thing in opposing this Jesus? But, as we say in Chinese, since the bow was drawn, he had to let it go; so he continued his journey to Damascus. Buried in thoughts of doubt and misgiving he suddenly saw a vision from heaven which gave him an entirely new outlook and totally changed his life. There and then he became a determined follower of the One whom he had so violently persecuted. The vision was so convincing that for an honest and uncompromising soul like

his there was only one course open: he must obey it. So, in recounting the incident many years later, his deepest emotions were stirred, and he exclaimed with fervor, "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision."

No great things have been achieved in this world except as a result of men's having seen great visions. In the outer city of Peking there stands the famous Altar of Heaven, erected as a place where the rulers of the Chinese nation might worship and offer sacrifice to God on behalf of the people. So impressive is the sight of this marble altar, so simple yet so grand that visitors from the West are often impelled to acts of reverence before it, as was Dr. James Legge, the famous missionary scholar of an earlier generation, who took off his shoes before he went up the marble steps to offer his prayer to God. But no such altar could ever have been erected except for a vision seen by the master builder.

Some forty years ago a youthful Chinese doctor dreamed his dreams of remaking old China, whereby a one-man rule of an alien monarch was to be replaced by a government of the people, for the people, and by the people. To the fulfilment of this vision Dr. Sun Yat-Sen devoted his whole life's energies. Through opposition and peril he held straight to his course for many long years, until at last he saw the partial realization of his dreams. The whole of China now hears his voice and thousands of people are not disobedient to his vision.

Abraham saw a vision when he heard the call to leave his native land of idolatry for an unknown country, that he might the better serve the true and only God. Obedient to this inner impulse he left his home and started for the land of promise. He walked by faith and not by sight, believing that something far better was before him. Thus it was that he became the founder of a nation which was to play a major part in the history of the world, the nation from which there sprang in the fulness of time our Lord Jesus Christ, for whose sake and in whose name we are gathered here.

Our Lord Himself also had a mastering vision. Rising from the waters of His baptism He saw the heavens open and heard a voice which to Him was unmistakably clear, saying that the Father in Heaven had sent Him. Later, in the solitude of the desert the trustworthiness of this vision was triply challenged, but only to result in His seeing still more clearly the meaning of the vision and the way by which He must work to fulfil it.

It was in the early dawn of His realization of this vision that our Lord, in transmitting the vision to His disciples, gave them the prophetic but daring charge that they become His witnesses, first in Jerusalem, then in the whole of Judæa, then in Samaria, and finally in the uttermost parts of the earth. We have come from the four corners of the earth to-day to discuss the tasks which confront the Christian movement. Before we can profitably do this we must see once more this same vision which the disciples saw nineteen centuries ago. We must try more fully to understand its implications for ourselves, for those who sent us here, and for the whole world.

Let us first ask ourselves what conditions are congenial to the seeing of visions, and whether we have them here. Environment is an important factor in the making of visions. Well may we, a group of 200 kindred spirits, assembled in this sacred spot from many lands, ask ourselves, Have the conditions for any other such gathering of Christians, since the Ascension of our Lord, been so favorable as they are for us, to gain a mastering vision of Him and of His rightful place in the life of our generation? Every step we take reminds us of our Lord. In this very city He once lived, and loved, and worked. Just over yonder He died, and near the spot where now we meet He said His last word about the future expansion of His kingdom. Nearly 2,000 years have passed and we, a band of His followers, from widely scattered parts of the world meet in this same place where He gave up His life and took it back again, to find the fuller meaning of that life for our age. Surely such conditions are uniquely congenial for a vision

that should make of us all new men and new women in Christ Jesus.

Our visions grow out of those desires which press most urgently upon us in our conscious hours. Here, again, we find ourselves in a favorable situation. No mere travelers are we, assembled by chance through common curiosity. We have come with dominant and very similar desires. Out of the stress of social changes which have dazed us with their suddenness and range, out of the strain of trying to adjust ourselves to the demands of a new day, we have come to seek solutions to pressing problems. The presence in our hearts of these dominant desires is in itself an assurance that if we seek earnestly we shall surely here see visions of worth.

A third condition for receiving the kind of vision we need is that we have a true conception of God, and a right attitude towards Him. In order to make this point clear, let me refer to different conceptions underlying two of the Psalms. One psalmist said: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps. For there they that led us captive required of us songs, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing Jehovah's song in a foreign land?" (Psalm CXXXVII: 1–4). Another psalmist wrote: "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell (Sheol), behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee" (Psalm CXXXIX: 7–12). One of these writers thinks of God as primarily a God of his own people. When he could not worship his God in the usual place and under fitting

circumstances, he became ill at ease. The children of Israel were in exile in a strange land. He felt it almost impossible to worship his God in such an uncongenial place and under such trying conditions. How can we sing the songs of the Lord, he says, in such a strange land? To him the bottom seemed to be dropping out of his religion, and he was exceedingly unhappy.

In contrast to this narrow view, to the second writer God is seen everywhere; in fact no matter where the psalmist went he could not get away from God. He saw his God in hell as well as in Heaven; in darkness as well as in light; in sorrow and adversity as well as in joy and prosperity. His God was with him all the time. His God was not limited by time or space, environment or circumstance. The nearness and presence of God was so real to him that he could never be separated from Him.

We who are gathered here shall see no vision of God unless we remind ourselves that He is near and that He is seeking to hold communion with us. We must be still and listen for His voice.

A fourth condition remains to be fulfilled, if we are to become more than mere dreamers. A visionary becomes a man of vision when he does his utmost to make his dreams come true. Jesus saw visions, but He strove untiringly to realize them. St. Paul had his visions, but he was far from being visionary: he translated his visions into action. There is a necessary connection between vision and action: both are mutually dependent. Action without vision has no future; vision without action is unreal. Both are essential. We have come to this mountain-top to gain a fresh vision of the Unseen, but we are not to ask that tabernacles be erected for us to live here always in self-centered spiritual enjoyment. Our task is down below, among the people. We must tarry in Jerusalem long enough to make sure that we get the vision, but, if we would keep it, we must hasten back to the uttermost parts of the earth to carry it out.

So much for the conditions; what of the vision itself? What is the vision that we most need? I believe it to be

twofold: a fresh vision of God; and a new vision of His Kingdom.

There is much unrest in the world to-day, the revolt of youth, the discontent of labor, the conflict between employer and employee, the need for better understanding and relationship among the nations. All are indications of the world's longing and waiting for deliverance. This is the burden of the soul of the prophet of God, the deep concern of God's servants. But we are not to forget that when we hear the loud cry of the world for salvation, there is also a corresponding eagerness, though unheard, on the part of God to deliver and save. We have all of us heard a child, in hunger or thirst, cry aloud for relief. Then suddenly the cry ceases and all becomes quiet and peaceful. We know at once that the mother has answered the call of the child and met his requirements. We easily notice the eagerness of the child, but we often overlook the eagerness of the mother. There is a world waiting for deliverance; there is also a God waiting to deliver. In the story of the prodigal son it was the father who first saw the wandering son on his way back home. The son was eager to return, but the father was even more eager to see him back. In the midst of influences which tend to make men doubt the existence of God, or to push Him so far away that men can hardly see Him, we need to find anew the Source of life, that we may be full of life, and that our work may be spiritually fruitful. We need to see more clearly the will of God and His purpose for the world.

In seeking a vision of God we need to remember that we can see Him best through Jesus Christ our Lord, and it is only as we make Christ the Way that we shall succeed in winning others to intimate fellowship with God. The world is waiting for some one like Christ to deliver it from darkness, ignorance, despair, and sin, to light, hope, joy, and life. When Christ is properly and clearly presented to the world, He will, as of old, draw all men unto Him. We do not yet see all men drawn to Him. Our task is still far from being accomplished. The small measure of success

which has been attained after nearly 2,000 years of activity and work must be due to one of two causes: either Christ has ceased to have the power to draw, or else we have failed to have Him properly lifted up. Our faith in, and experience of, Jesus Christ forbid us to accept the first alternative as true; the latter, then, must be the real cause: namely, we have failed to lift Him up before men. Of course the Church has not been idle all these years. Indeed it has done a great deal of work, and its activities seem to be ever increasing. There has been no lack of activity; but the question is whether or not Christ has been properly lifted up before the world. True, we have been lifting up many things that have more or less to do with Christ, such things as rituals, dogmas, customs, traditions, opinions, and organizations. But in spite of all this, or perhaps because of it, the portrait of the winning Christ has often become blurred or even distorted or defaced. We firmly believe that when men can see Him in His beauty, they will be drawn to Him. The God whom Christ revealed, and the Christ of the Christian Faith, who is the image of the unseen God, are as acceptable to-day as ever before to the people of the East, but men do not always find Him in the Christian Church. The Church therefore needs a new vision of Christ.

There is a world-wide movement afoot among the young people to observe the nineteenth centenary of the earthly life of Jesus Christ, by spending three years in a re-study of the life and teachings of our Lord. We think this a very significant movement and deserving of the hearty support both of the young and of those who are older in the Christian Church. If the assertion we have already made is true, that the world is longing for God as revealed in Christ, surely it is of paramount importance that we as followers of Him should ourselves gain a clear and definite vision of Him. We cannot lead blind men, if we ourselves are also blind. From the point of view of our obligation either to Christ or to the world, we have no right to represent Him, if we have no clear conception and understanding of Him.

Not only that we may catch the inspiration of a fresh vision of Christ Jesus our Lord, and, through Him, of our loving Heavenly Father, have we come to this sacred spot. We have also come that we may see anew what the Kingdom of God is, and how the Christian Church may more fully realize its mission in helping this Kingdom to come. Where better than here can we re-study the charter for our task? How inspiring to us that after nearly 2,000 years we have come to this very spot, living witnesses to the partial fulfilment of the vision our Lord shared with His disciples so long ago! Jesus gave His last commission at a time when His work had apparently failed. The outlook was dark indeed. Yet, seeing far down the future, our Lord envisaged the day when the Kingdom He preached would truly come, and God's will would be done on earth as in Heaven. But He also saw the difficulties which would hinder the coming of the Kingdom, not the least of which was the lack of vision of His disciples. So He told them to tarry for this vision. "Ye shall receive power, when the Holy Spirit is come upon you," He said. This meant power to recover from their immediate perplexity and disappointment, power to see beyond their narrow view of nationalism, power to gain a new conception of the Messianic reign, power to be courageous in the face of overwhelming difficulties, power to live a Christ-like life, power truly to be His witnesses both in Jerusalem and all Judæa and Samaria, and unto the uttermost parts of the earth.

The Book of the Acts of the Apostles may be regarded as the first chapter of the history of the Christian movement in the world. The enterprise began in the city of Jerusalem, then spread to the whole of Judæa, then by force of circumstances to Samaria, then to Africa, then to Asia, and at last to the continent of Europe. During the first thirty years of her life the Christian Church promoted what was to the men of that day a world-wide movement. Ever since that time, whenever the Church has been ready and willing to carry out faithfully the great commission of Jesus Christ, she has grown both in grace and in usefulness.

Whenever she has ceased to show the evangelistic and missionary spirit her life has ebbed away.

We have come here to spend enough time to think and pray through some of the most urgent matters which concern the Kingdom of God in the world. We have come together to share one another's experience in dealing with changing conditions, and to profit by one another's convictions.

We need make no secret of the fact that organized Christianity has shown many signs of weakness, has made many mistakes, and even committed many sins. Severe and bitter attacks during the past few years in China have been made on religion in general, and on Christianity in particular. More has been said against Christianity in the last five years than during all the preceding 115 years since the first Protestant missionary landed on China's soil. Many of the accusations can, of course, be put on one side as being nothing more than the expression of a blind prejudice, which we can afford to ignore. Much of the opposition has been the result of misunderstandings, which we are ready to clear up. But some of the criticisms and accusations should make us pause and think. It is a sign of hope that the criticisms do not all come from without; when the Church is able and willing to see her shortcomings and is prepared to mend her ways, she is still growing. There is no organization in the world that can claim perfection, and organized religion is no exception. There would have been no place for most of us in the Church were this not so, for our entering into her fellowship would have spoiled her perfection. But with all her imperfections we still believe in the Church of Christ. She has made many mistakes, and will probably continue to make more, but so long as she can maintain her spirituality, so long as she continues humbly to fulfil her Master's spirit, she is bound to be a vital force in human society.

Our vision of God through Christ, our visions of His Kingdom, and of the place of the Christian Church in hastening the coming of His Kingdom will be of little avail

unless they fully possess our very beings. We must not only see clearly; we must also feel deeply. One simple definition of religion is that it is an enthusiasm for a person or an ideal. After fully recognizing the need in the present day for clarity of thinking in matters of religion, it is our firm conviction that the really serious problem in the Christian Church is not so much the lack of intellectual understanding of Christian doctrines, as the failure on the part of Christians adequately to translate the ideals of Christianity into daily living. Among Christian people there is a lamentable lack of warmth and enthusiasm. We do not act as if our religion really means everything to us. Our coldness of heart is retarding the progress of Christianity. This seems to me to be the most serious problem we have to face and solve.

Once Jesus was charged by His friends and kinsmen with being mad. They said that He was beside Himself. There must have been real ground for such an accusation. He was so keen about His Father's business, He was so eager for the welfare of others, He was so forgetful about His own comfort and safety, that to the men of the world He seemed demented. They did not realize the source of His enthusiasm. They failed to see that He was merely filled with God's Spirit, so that He could not do otherwise than spend Himself with utter abandon.

The Apostle Paul was also intoxicated by his visions. Our heart burns within us each time we read his attempts to express the inexpressible fervor of his heart. His words are mingled with his blood; they are his very life. Recall a few examples: To the Romans he wrote: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans VIII: 38–9). To the Corinthians he declared: "I determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. II: 2). To the Galatians he said: "I have been

crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. II: 20). To the Philippians he confided: "To me to live is Christ, and to die is gain" (Phil. I: 21), and added: "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. III: 8). To the Colossians he has revealed the secret of his endeavors: "That in all things He [Christ] might have the preëminence" (Col. I: 18). No wonder that Paul has been such a constant inspiration to the children of God in all lands and at all times.

Do not misunderstand me. I do not for a moment mean to suggest that the Christian Church is in need of more fanatics. We have too many of them already. Men who cannot harness their emotions and control their unbalanced views have no place in the mission field. They have done more harm than good to the Christian cause. Nor do we plead for more fighters over doctrines or creeds. Men who are always in a fighting mood against their fellow Christians are undesirable in this work.

We do long, however, for men and women of God who possess such warmth and enthusiasm as were seen in the life of Jesus Christ and the Apostle Paul. Would that each one of us were "crazy" about the Kingdom of God, as sometimes we are about things of much less importance. When men have caught the spirit of the Master, they will have courage to declare, if need be, before judges and rulers, that they cannot but speak what they have seen and heard, as did Peter and John. Why did they say "cannot"? Because the love of Christ constrained them. This sharing of the Spirit of Christ is what we often speak of as having "fellowship with Him." The word fellowship contains the ideas both of friendship and of partnership. We are His friends in the sense that we share His views, ideals, and purposes in life; we are His partners in the sense that we have a part in His task and work. We are shareholders in His great concern. When the work is meeting with success we are happy; when it fails we are in great distress and sorrow. We rejoice with Him; we weep with Him. We are

partners with Him in His great undertaking for the salvation of men. In such a fellowship we shall, like Him, make it our meat to do the will of God; we shall be wholly absorbed going about doing good to men. During these days of waiting upon Him, and of considering His business, shall we not pray that we may catch that glow and warmth which will enable us to serve Him and men, with greater zeal and determination than we have ever had before? The two disciples on their way from Jerusalem to Emmaus, after meeting their living Lord by the wayside, and holding intimate conversation with Him, became different men. Their whole outlook was changed. Instead of bearing a heavy heart and a disappointed look, they became cheerful and eager to share their joy. They moved forward with new vigor and courage. May each one of us during these precious days be able with them to say, "Did not our hearts glow within us when He was talking with us?" May we be able to see visions which will transform our lives! And when we have seen them, may we let them so fully and permanently possess us that in after years we shall be able conscientiously to say, Wherefore, O Christ my King, I was not disobedient to Thy heavenly vision!

CHAPTER VI

THE PRESENT SITUATION IN CHINA AND ITS SIGNIFICANCE TO THE CHRISTIAN FORCES IN CHINA AND THROUGHOUT THE WORLD

An Address Delivered on Monday, March 26

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WHEN the people of the West face something rather difficult to understand, they often amuse themselves by calling it "a Chinese puzzle." The present situation in China is doubtless to many people the most baffling of Chinese puzzles. My task this evening, which is both pleasant and difficult, is to help you to understand the conditions in my country to-day, and to grasp their significance to the Christian forces in China and throughout the world. In other words, we are together to try to solve the Chinese puzzle before us.

To begin with, I wish to express my deepest sympathy with you as you try to follow the march of events in China in the midst of almost insuperable difficulties, and also my genuine appreciation of your perseverance. Even we who are immediately concerned often find ourselves in a labyrinth of confusion and chaos, and are at times quite unable to see our way out. The changes in China are too kaleidoscopic and rapid, and are all happening at the same time. Means of communication to supply reliable information are inadequate and often fail entirely. Meanwhile, persistent and highly prejudiced propaganda, especially of foreign origin, which does not hesitate to stoop to utilizing falsehoods and misstatements for selfish and sinister purposes, is making confusion worse confounded.

The sun, by working hard enough, often succeeds in breaking through banks of dark clouds, and sending its welcome rays upon the earth. Similarly, students of affairs in China by their indomitable spirit in search for truth not infrequently are capable of overcoming various

difficulties and perplexities, of tracing out the lines of development, and harmonizing them into one comprehensive plan of reconstruction. In our efforts to-night we should be able to achieve the same result if, at the very start, we could among other things assume a frame of mind with the following characteristics:

1. In order to judge and appreciate a painting we have learned by experience not to stand too close to it, or to look at it from a wrong angle, as an examination at close range will show nothing more than a mass of meaningless color, and a wrong viewpoint will spoil the perspective. It is important for us to stand at a certain distance and at the proper angle, and then the painting will be in correct and full view. In order properly to understand the present situation in China we should take similar precautions. Fortunately, we are meeting in this Holy City, and we could not have chosen a better place in which to make the study. Our examination is also being conducted under the auspices of the highest type of Christian leadership from all over the world, which supplies the most appropriate angle. In this way the picture of China can be seen to full advantage.

2. The higher you go the wider your horizon. This free rendering of the Chinese proverb suggests another helpful way of studying the present situation in China. We need to survey the present conditions in China from a higher point of vantage than we ordinarily occupy. From the top of the Mount of Olives, which really forms an ideal place, we should be able not only to take the longest view of the Chinese situation but also to gain the proper perspective.

3. I am a Chinese nationalist; but I do not belong to any political party. At the same time I am an internationalist and a Christian. I am speaking this evening in the spirit of being concurrently a nationalist, an internationalist, and a Christian; and I am confident that I am receiving a most hearty response from this company of world citizens. It is this spirit of great harmony which I am strongly persuaded

will help us to understand, and sympathize and coöperate with, one another, and which must prevail if we ever hope to achieve a better world order.

With open, unprejudiced, and constructive minds, with eyes not too much fixed upon the present but keenly piercing into the future, with ears not too much filled with the noise of explosions and concussions but distinctly hearing the small voice from the hearts of the Chinese people, with hands ready to help and coöperate, and, most important of all, with truly Christian loving hearts, we shall surely succeed in achieving a clear, comprehensive, and sympathetic understanding of the Chinese situation. The importance of this understanding to the welfare not only of China, but also of the entire world can hardly be exaggerated.

In treating my subject I do not propose either to philosophize or to burden your minds with lengthy descriptions or much detail. I shall simply deal with a few of our vital national and international issues by trying to answer some questions which are often asked and are probably uppermost in your minds. In my answers I shall make clear some of our problems, difficulties, aspirations, and hopes. You will be able also to see the significance of the present situation to the Christian forces in China and throughout the world.

Many people are asking, What is your explanation of the Civil War in China? What are the causes? Why do not the leaders settle their differences in some peaceful way?

It is very important for us to know, at the start, that the Civil War in China is not a war waged by the people of one section of the country against those of another section; nor is it a people's war on great national issues. The Civil War is mainly a war or a series of wars among our military and political leaders. We regret exceedingly to say that most of these men are not fighting for any worthy national cause, and that they cannot and do not want to stop, because their interests clash and are mutually exclusive.

The Civil War is thus being fought mainly among

political parties: viz., the Peiyang party, lately under the leadership of Wu Pei-fu, the Moukden party of which Chang Tso-lin is the central figure, and the Kuomin party, whose moving spirits are Chiang Kai-shek and Feng Yü-hsiang. These parties used to enter into different combinations among themselves and against one another. Recently, the Peiyang party, because of internal disintegration, was temporarily eliminated. The Civil War since last year has been fought largely between the Moukden party, whose territory now embraces Manchuria and large parts of Shantung and Chihli, which includes Peking, on the one hand, and the Kuomin party which has jurisdiction over most of the Eighteen Provinces on the other. The Moukden party charges the Kuomin party with being a radical and revolutionary influence which should be exterminated, while the Kuomin party seems to be determined to continue the northern expedition, in order to free China from any vestige of militarism and feudalism, which constitutes its charge against the Moukden party.

When and how will this tussle, which is doing such great harm, be brought to an end? It may terminate in a decisive victory which will give one party the right of way to rule the country. To unify our country by military force, however, has not yet proved a success. Or the fighting may stop, either on account of mutual exhaustion between the two parties, or because of sudden serious dangers to our national integrity from outside. Either way will probably spell great ruin for our country. Or, the leaders of the warring factions may, in some special way, be persuaded to settle their differences by a conference, which will be dominated by a spirit of consideration and reconciliation. Although messengers of peace have failed in the past, yet we must continue to look upon the conference as a good possible method.

The Civil War is not a war of the Chinese people, who have as a rule followed a policy of neutrality and indifference. But during the last few years the war or wars have become far more serious and widespread, and the damage is becoming greater and more devastating. The fortu-

nate element in an unfortunate situation in China is that these wars have at last awakened the people to a nation-wide consciousness of their responsibility in national affairs which they must neglect no longer. Last year, as the nationalist army was feverishly sweeping over the country from Canton to Hankow, Nanking, and Shanghai, the people throughout the whole country were practically all lending their whole-hearted support to the Kuomin party. At one time, the popular sentiment was so strong that the ever-victorious nationalist army could have taken Peking almost over night. Just then, costly and fatal blunders were made: the sad Nanking incident was perpetrated, and the much-feared cleavage within the Kuomin party finally resulted. The golden chance of speedily unifying the country was thrown away, and the people became bitterly disappointed. Nevertheless, the people, despite their feeling of disillusionment, still look upon the Kuomin party as being far more hopeful than anything else in the country and are taking a larger interest in it.

By our political experiences of the past sixteen years, we have learned a most valuable lesson: that it is the people who are and should be the deciding factor in all our national questions. In order to end our Civil War properly and quickly, our most reliable hope is so to enlighten and stimulate our people that they will take a greater and more active interest in our national issues, and will assert their full rights to settle them in such ways as are in the highest interests of the country. We already see good progress on every hand.

A second group of questions is, Have the Chinese people accepted Communism? Has the Kuomin party succeeded in uprooting all the communistic elements in its own ranks? How much influence does Soviet Russia still exert in China?

Communism is nothing new in China. Centuries ago our people tried it and it failed. Our people have neither accepted nor rejected communism; rather, their attitude towards it is one of indifference. Moreover, the emissaries of Soviet Russia this time did not even try to introduce

communism, which as a system they declared to be too high for any people to try at present. What they have actually taught our people is the system of effective propaganda and the power of terrorism. Our recent experiences of the "communistic nightmare" can hardly induce us to accept either communism itself or the system of terror under the guise of the communistic doctrine.

It is not communism, let me point out, that led us to enter into diplomatic relations with Soviet Russia. What actually persuaded us was the proffer of her apparently disinterested friendship, which was substantiated by her espousing the cause of the Kuomin party, especially its foreign policy, by voluntarily giving up her extra-territorial privileges in China, and by lending her assistance to help carry on the Northern Expedition, and set up an efficient political organization. The Kuomin party quickly became a real power to be reckoned with. Remarkable victories, in warfare as well as in diplomacy, were achieved. Our sense of appreciation cannot and should not be mistaken for acceptance of communism on our part. I wish to point out emphatically that our people in general do not want either foreign help for or foreign interference in our national affairs, but prefer to work out our own salvation.

Soon it became clear that the help from Soviet Russia was not given out of disinterested friendship for China but as a means of gaining control of the Kuomin party so as to turn China into an experimentation ground for the spread of the program of the Third International in the world. When resistance was offered a reign of terror was set up which is too painful to relate and which culminated in the terrible massacre in Canton last December. The Nationalist Government finally severed its relations with Soviet Russia. All the Soviet consulates in the nationalist territory were closed down, and the Soviet official banks and business firms were suspended. The Kuomin party conducted a most vigorous campaign to purge its ranks of the communistic elements. Since these vigorous steps were taken there has been a distinct sigh of relief all over the country.

Though I sincerely believe that our people are too practical to be allured by communism, and that their recent experiences are too painful for them again to befriend Soviet Russia, I must admit that certain appeals of the communistic propaganda are too powerful to ignore. Our farmers and laborers have been told of the horrors of capitalism, which have been more or less supported by their personal experiences, and of the better days ahead if they would only unite themselves to effect its overthrow. Are we surprised at seeing their eagerness to rid themselves of the terrific economic pressure and to better their own conditions? Our students have been taught that the aggressions and exploitations of foreign powers in China are such as to make it impossible to revive ourselves until the death-grip of foreign imperialism upon the throat of our nation is removed. Concrete instances have been given in abundance. As long as these economic, social, and international problems remain unsolved, they will lend themselves to increase the appealing power of the communistic propaganda. To that extent, the influence of Soviet Russia will continue to exert itself in China. The remedy lies not so much in keeping out that influence as in providing no food on which its germ may feed and ferment from within.

Still another set of questions asks, Why are the Chinese people so actively anti-foreign and anti-Christian to-day? Are not the anti-Christian leaders under Soviet influence or perhaps even under its direction? Do the Chinese people really want to discontinue their foreign relations and to put a stop to Christian work?

I wish frankly to admit that there are extremely radical persons in my country who are uncompromisingly anti-foreign and anti-Christian, and who would not hesitate to put a stop to all our foreign relations and to Christian work. You cannot reason with them. To discourse with them on international relations is the same as to hold a red rag before a bull. They most bitterly resent international encroachments, exploitations, and injustices, and believe that each nation or race should live by itself and have no intercourse

with any one else. There are, I suppose, people of this kind in other countries too. Whether or not these people are under the Soviet influence or direction, it seems to me, is really unimportant.

Equally frankly do I wish to state that the Chinese people as a whole are not blindly anti-foreign or anti-Christian. On the other hand, they do appreciate and value in foreigners and Christians those things that are good, true, and beautiful. At the same time, they are decidedly anti-foreign and anti-Christian in the sense that they are vigorously opposed to any foreign aggression, domination, and control. Among other things, they have been agitating and working for the abrogation of the unequal treaties, which certainly do not fit present-day conditions and relations. Certain influential groups of foreigners in China, absolutely refusing to see the writing on the wall, are working for the indefinite continuance of these treaties, because they do not want to give up the special privileges guaranteed by them. They are trying to make the world believe that the Chinese people who are not under the Soviet influence, are as eager as foreigners to maintain the *status quo*, and do not concern themselves about the unequal treaties, and that the agitation against the special privileges is carried on only by a handful of sovietized radical Chinese. What the foreign powers need to do, according to their ideas, is simply to "sit tight," and to quash the agitation. What blind and deceitful reasoning! Based on it a harmful propaganda is being promoted, especially by the foreign press in China.

Of course, you can easily find fairly large numbers of ignorant people in China who apparently take no interest in the unequal treaties. We may even find a very small minority of Chinese who, because of their economic dependence upon the continuation of these treaties, may express their natural desire that their "bowl of rice" should not be taken away from them. But can we regard them as typical? No nation is ever led and controlled by its ignorant people, and China is no exception. The articulate voice in my country, which is backed up by intelligence and fair-mindedness, is

altogether in favor of an early revision of the existing treaties, so that our relations with the foreign powers will quickly be placed on an equal and reciprocal basis. The sooner we heed this voice and introduce the necessary changes the better it will be for all concerned.

Is it thinkable that the Chinese people will wish to sever all their foreign relations and to stop all Christian work? We should guard ourselves against the work of propagandists. The Chinese people know full well that China can never resume her isolated life. Were she to try the experiment she herself would be the heaviest loser. The people are perfectly cognizant of the important fact that through her contacts with Western civilization China has greatly benefited. How much of her growth and progress of the past century she really owes to the introduction of modern education, medicine, science, social reforms, industry, commerce, and, above all, the Christian way of life for the regeneration of our individual lives and for the transformation of our country! Our appreciation is absolutely sincere. We wish therefore to say from the bottom of our hearts that we want our foreign relations to continue, and, of course, in accordance with present-day conditions, these should continue on an equal and reciprocal basis. Likewise, our people will sincerely wish the Christian work in China not only to continue but also to improve and expand. Missionaries will be entirely welcome. Their status and further contributions will, however, need to be carefully studied, and, in the light of present developments along nationalistic lines the administration of the Christian work should more and more be vested in Chinese Christians.

Not a few are asking, Is not the unification of China your most important and urgent task? Who is your leader around whom the whole country will unite? What is being done to produce and train the much-needed leadership?

Quickly to unify China so that we can begin our real task of reconstruction is what our people have been devoutly praying for. Our civil wars have been looked upon as an effective means of unification. But the indecisiveness of

their results tends even to prolong our troubles and difficulties. Several times our goal seemed almost within reach, only to be thwarted at the last minute. This was surely the case when the nationalist army took Nanking in March of last year. Several attempts to unify our country by peaceful means have also been made at different times, but unfortunately they all proved unsuccessful. I do not believe that our disappointment is so bitter as to destroy the wish to try it again, and we may yet succeed by it.

What do we mean by "unification"? If we mean that China be unified under the strong leadership of an individual as dictator, then there is no chance for success. Even under the emperors, our country was never united in that way. The provinces always enjoyed an extraordinarily large measure of autonomy and freedom from interference by the central government. Lack of adequate means of rapid communication and transportation made any centralization of authority for the entire nation utterly hopeless. More important than that, our people are too democratic and self-reliant to submit themselves to any dictatorial rule. Dictatorship is impracticable in my country. Besides, it is most difficult to find the man around whom the whole country will unite.

The unification of China, if we wish it to succeed, will have, in my private opinion, to assume the form of provincial autonomy and federation of the provinces. By provincial autonomy I mean a condition that will permit each province to be an autonomous political unit and have its own legislative, executive, and judicial councils. Each province will be made up of towns and cities, each of which will enjoy self-government. As to federation of the provinces, my idea is the voluntary uniting of these autonomous provinces to create a central federal government, to which all governmental functions affecting the nation as a whole, such as tariff, foreign affairs, army, and navy will be delegated. In order to achieve unity in China we shall, I firmly believe, have to set our faces to work in this direction.

Our problem is really not to find one man whose leader-

ship will dominate and who will be able to hold the whole country together. If we did succeed in finding such a man and enthroning him as dictator for a short while, and anything happened to upset his dictatorial administration, then we should be plunged into greater upheavals than ever. Certainly our immediate task is to produce and train many leaders, who will each have a distinct contribution to make, and who will unite themselves, heart and soul, in unifying and reconstructing our country. This important work of training has been going on in our colleges and universities. While many of the government schools are being more or less interfered with by our civil wars, which is disheartening, it is most encouraging to see the rapid growth and development of a very large number of elementary and middle schools and also institutions of higher learning under private auspices. The training of our future leaders is still being carried on, and we cannot allow it to be seriously interrupted. Again, for the last quarter of a century we have been sending our choice sons and daughters to be educated in foreign countries. Japan in one year had as many as 15,000 Chinese students in her institutions of learning. For the last ten years we have been maintaining about 2,500 students in American colleges and universities each year. The technical schools and universities in Great Britain and the continental countries of Europe have among them at least another 1,000 students. Do you suppose that, upon return to China, these men and women, with their wider outlook, better education and training, and richer experience, will exert no important influence on their national affairs?

Some people have openly expressed their keen disappointment in the students who have returned from foreign lands. It must be acknowledged that some returned students are even worse than disappointment itself. But is it justifiable to make a sweeping charge against all returned students before they have had an adequate opportunity to prove what they are and what they can do for their country? We have ever so many men and women with excellent

modern education who, if given a chance, will have very important contributions to make. While we should continue to provide the younger generation with the best possible education and training, both in China and abroad, our immediate task to-day is really to search for the well-educated and well-trained men and women whom we already have, and relate them to opportunities of service. When these men and women are in their right places, the unification and reconstruction of our country will soon be a reality.

Some are asking, In democratizing China, what forces now at work among, for, and by the people can give us substantial hope? I shall briefly mention the following factors in the situation:

The Renaissance movement in China is making at least two very important contributions. First, it aims at creating a scientific attitude in the student mind, which is helpful in breaking the shackles of old traditions and conventions, in overcoming mental inertia accrued for centuries, and in stimulating our minds to greater activity, originality, and adventure. This is very much needed. It likewise is making the simple national spoken language also the universal written language of the people, instead of the written language of highly literary style. This sounds like a simple matter, but its significance is tremendous. Those who know something of the difficulties of the Chinese literary language and realize how far it is beyond the ability of the overwhelming majority of our people to learn to understand, will at once appreciate what a great boon the new universal written language is to them. Education, which was formerly, of necessity, limited to the fortunate few, is now made possible for the masses.

Some eight years ago, after several successful experiments in different parts of the country, the Young Men's Christian Association of China launched the mass-education movement. One thousand of the most commonly used characters or words were carefully selected, simple textbooks on different subjects were written within the range of these characters, and up-to-date pedagogical methods for adults

were employed. In three or four months an average illiterate, irrespective of age or sex, can learn to read, write, and use the 1,000 characters. What a powerful key we are placing in the hands of the masses to unlock the world of knowledge for their betterment and edification! Despite our troublous times, this campaign for the enlightenment of our masses still carries on whenever and wherever possible.

Having lived under an absolute monarchy for many centuries, our people have, as a result, lost much of the sense of responsibility for our national affairs. Sixteen years ago the monarchy was completely overturned, and the Republic was established in its place. This colossal and sudden change imposed upon the people very large responsibilities, for which no preparation had been made. Democracy could not grow and thrive in China or elsewhere unless her people were gradually and systematically educated for it. Meanwhile, the nation was drifting. About six years ago, the Young Men's Christian Association of China started the citizenship education movement for the purpose of preparing our people for democracy. Classes were organized in many cities to teach people civics and the principles of municipal government, as well as our economic, social, and international problems. To-day the movement is fast gathering strength, and the people's sense of responsibility is steadily increasing.

In any account of efforts to enlighten and educate the masses of our people, the work of the Christian movement in China, which has been so generously supported by the Christian movements of the West, deserves special mention here, and the sincere gratitude of the Chinese nation. For more than a century the Christian movement has, through its educational, medical, social, philanthropic, and religious work, among both men and women, and for boys and girls, been exerting a most steady, enlightening, and uplifting influence. By preaching and revealing God as our Father, and Jesus Christ as our Leader and Saviour, the Christian movement, I firmly believe, can be depended upon not only to fight and defeat the forces of evil but also to build

our Republic on the permanent foundation of moral and Christian character.

Many of us remember how narrowly China in 1919, through the patriotic efforts of the students, was spared a most humiliating experience. Immediately, the student patriotic movement was organized, and has ever since been fostering a patriotic zeal in all classes of people and also holding them up to certain patriotic standards. In recent years, the patriotic activities of the students have been mostly to serve in the nationalist army, to carry on political propaganda, and to help supply the much-needed leadership in the labor and farmer unions and in other popular organizations. On account of lack of adequate education and experience, and also of the impulses of youth on the part of the students, politicians from time to time maneuver them to their own advantage, which we greatly deplore. Nevertheless, the pure patriotic motive of the students and their sacrificial spirit continue to make the student movement a real power both to guard and to promote the highest interests of the country.

On account of the lack of organization, the Chinese people have often been ridiculed as a tray of sand, absolutely devoid of any cohesion and most difficult to muster for any organized effort. It should be pointed out that the better educated people do have their own organizations, such as Chambers of Commerce, Educational Associations, guilds of various kinds, and different Christian organizations, which are social institutions of real strength. During the last two or three years, however, a most important change has taken place. Labor unions, farmers' unions, unions of smaller merchants, and many organizations of men and women have sprung up like wild grass after a refreshing shower. Their objectives may not yet be clear; their organization may not be complete; and their leadership may not be strong. Nevertheless, these unions of the masses of the people have come to stay and prosper, and their influence on our national affairs cannot be ignored.

The printed page is always looked upon with respect and

regarded as a very powerful instrument for the dissemination of information and knowledge. Unfortunately, on account of various reasons, it was reserved very largely for the educated small minority of our people. The commoners had very little to read, either to amuse or to enlighten themselves—hence their dense ignorance. During the last eight or ten years, however, newspapers have been started in many cities; weekly, ten-day, bi-weekly, and monthly magazines and bulletins, also pamphlets and books on every conceivable subject have grown up like mushrooms. Many of these, being edited in the new universal written language, are easily readable by and intelligible to the masses. The effectiveness of the printed page in arousing the national consciousness of our people, and also in creating and crystallizing public opinion on national and international questions can hardly be estimated at this time. The influence is both spreading and penetrating.

The lack of adequate and rapid means of communication and transportation is another of the important conditions to account for the backward and isolated conditions of our national life, which the introduction of railways, telegraphs, post-offices, and steam navigation has of late years done much to correct. Most of these require a comparatively heavy outlay of capital, and have been almost altogether in the hands of government or semi-government organizations. Recently, a few friends started the good roads movement for the single purpose of promoting the building of good macadamized roads throughout the whole country. As in the case of many other enterprises, the good work of this movement has been much interrupted by our civil wars. Nevertheless, thousands of miles of good roads have already been constructed, particularly in Kwangtung, Kwuangsi, Shansi, Shantung, Chihli, Szechuen, Kiangsu, and Chekiang. What good roads will mean to our agricultural, industrial, commercial, and social life and also to the unification of China and the closer knitting together of our entire population it is not difficult for us to see. Our people are already freely traveling from one section of the coun-

try to another. The increased travel resulting from better roads will exert a beneficent and powerful influence on the development of our country.

The Chinese people were formerly charged with having no conception of what a nation is, and with being therefore wholly lacking in national spirit and patriotism. The truth of the matter was that we deemed our country—the Middle Kingdom—to be the only civilized nation on this earth and looked down upon the foreign barbarian as altogether unworthy of enjoying intercourse with us and entirely incapable of competing with us in any sense as a nation. There was nothing which necessitated the development of a national consciousness on our part. Our experiences with the foreign powers for the past century, however, taught us the importance of developing a national spirit of our own. We learned and applied the lesson, and marked progress has been made especially during the last fifteen or twenty years. Who would have dared prophesy even five years ago that the tragedy of May 30, 1925, in Shanghai could, as in a flash, set the whole country in a patriotic conflagration which would burn deep in the hearts and souls of our people? Our foreign critics to-day deplore the fact that the Chinese people are becoming too nationalistic, as we begin to try to retrieve our national humiliation and to recover our national rights. Our national consciousness is rapidly increasing in strength, and will, doubtless, constitute a most important factor in our national life and in our international relations.

Public opinion has always been playing a very important part in our national life. When China was still under the monarchical rule, public opinion was regarded of great importance. In our government system an independent position of no small importance was occupied by censors, whose duty it was to memorialize the throne as to what the people were thinking on different questions. Not infrequently, the opinions of the people were circulated in the form of popular songs or sayings in the streets, which the government could not ignore. The officials themselves

sometimes encouraged the people to submit in writing their views on current questions. When Yuan Shi-kai wanted to become emperor, he attempted to manufacture a public opinion in his favor, which effort, of course, met with utter failure and brought ruin to himself. In recent years, public opinion has become an important factor in deciding the fortunes of our civil wars. Almost invariably, the side which enjoys the support of public opinion wins, even under most unfavorable circumstances, and the side lacking it is usually doomed to failure. The various factors or forces which I have briefly mentioned above, are contributing substantially towards broadening the base of public opinion in China and enhancing its power. It requires no keen imagination to see the increasingly important place which public opinion will occupy as democracy gains a more permanent position in China.

An important question, which keen minds ask, is, What would you consider to be the chief difficulties and dangers confronting your national development?

I should not be true to myself or to you were I to fail to answer this question. We want frankly to recognize our difficulties, regard them as important factors which will make us what we aspire to be, and find adequate solutions for them. Mencius has clearly taught us that difficulties, trials, sufferings, and often dangers are not meant to tantalize or crush us, but, if we face them in the right way they will stiffen our backbones, stimulate our minds, and sober and sweeten our spirits. I shall mention a number of difficulties and dangers, which, I am thankful to say, are really challenging the very best qualities in us.

The Chinese people among themselves are divided in many things, but they are one and united in agitating for the abrogation of the unequal treaties. The actual procedure will probably be that China and the foreign nations concerned will agree separately to revise the existing treaties in such a way as will delete the objectionable features, and also place the contracting parties on an equal and reciprocal basis. The difficulties attending this task are indeed

numerous and great. But for the sake of better international relations, and also of the peace of the world, the sooner the task is satisfactorily accomplished the better. We should be careful not to allow ourselves to get caught in a vicious circle. The foreign powers have been saying that they are willing to revise the existing treaties provided the Chinese people can reëstablish peace and order, and organize a responsible and efficient government. On the other hand, the Chinese people maintain that, until their country is freed from various foreign chains and fetters we cannot begin to evolve order out of the present chaos, nor can we establish a responsible government for the whole country. Where will this apparent deadlock lead us? Should we not try to find a way of breaking it?

While recognizing that the problems growing out of our relations with other nations should engage our immediate attention, many of us hold that some of our domestic problems are decidedly more serious and dangerous. It is only when we can solve our internal problems that we can truly hope that our nation will be placed on a firm and enduring foundation, and our international issues will be settled to our satisfaction, and to the mutual advantage of all concerned. I should make clear that China does not claim to have a monopoly of the difficulties which I shall mention, for many of them are really the problems of the world.

Despite our efforts at bringing education to the masses of the people, and disseminating information for general improvement, illiteracy still remains high in China as compared with other countries. Illiteracy and ignorance love each other's company, and are as incompatible with democracy as is darkness with light. In order to give democracy in China a real opportunity to grow and fructify we must rid ourselves as soon as possible of these two deadly and tenacious enemies.

Militarism dominates and is thoroughly heartless and selfish. It wastes the life-blood of our people, and seems to take a delight in this cruel process. It never constructs but always destroys. China has fallen a prey to it, and is

struggling hard to free herself from its death grip. Practically all China's resources are under the supreme command of militarism, and even her future in some instances is mortgaged to no purpose. We must kill this Goliath of militarism before we can hope to restore and reconstruct our country.

It may sound paradoxical when I say that China is both rich and poor. She is rich in the sense that she can still boast of splendid natural resources. She is also poor because these resources being undeveloped are of no profit to the people. The development of industries has been more or less checked. Farmers, on account of the lack of rapid transportation, cannot send their produce to the market. Unemployment is fearfully prevalent. One illustration will suffice. A few months ago our office inserted an advertisement for a single day in one or two local papers in Shanghai for a Chinese copyist, at thirty dollars a month. As a result, more than 1,000 written applications came. The wolf at the door must be driven away. We cannot make any real progress with a poverty-stricken people.

Lack of rapid and adequate means of communication is largely responsible for many of the undesirable conditions in our country. It actually takes longer to get from Shanghai to Chengtu than to New York City or to London via Siberia. We cannot reach Yunnanfu quickly except via the French railway in Annam. China can start developing her immense natural resources for the betterment of the life of her people only by quickly improving and increasing her means of communication.

The sanitary conditions of living among our people are far from what they ought to be. Hence there is much disease, which takes a high toll in our country. Not a few of our leaders die young or in early middle life. With proper sanitary conditions, their leadership might have been spared for a much longer national service. Each country either has passed, or will pass through this experience, and China is no exception. The Council on Health Education in China, together with other popular organizations, has been fighting vigorously against this evil.

China, having a civilization of several thousand years, naturally has not a few prejudices, traditions, customs, and conventions. Some may still be useful and should be retained, others are perhaps outworn and tend to block any progress. The shackles of our harmful prejudices and customs should be quickly removed, and the inertia which has accrued from these things for centuries should be overcome. How difficult it is to conquer these things is well expressed in our proverb that it is much easier to remove the rivers and the mountains than to change our habits and establish practices.

The foundation-stone of the Chinese civilization is both ethical and moral. It is the principles of the moral life which, among other things, have held our people together and given us a marvelous continuity of national life for over 4,000 years. Amidst the great changes now taking place in China which are decidedly harmful is the breaking down of our moral sanctions. Something should be done definitely and early to uphold those moral principles of permanent value, and also to add to them those that are necessary to modern life.

These are two of our worst enemies. They are responsible for our civil wars, for the political divisions in the country, for suspicion and lack of cohesion, and for much suffering and poverty in our country. As long as these two evils retain their sway in the minds and hearts of our people, and in fact, of any people on earth, there will be neither peace nor goodwill. They are so deep-rooted that supreme efforts and enormous sacrifices are required to effect their defeat.

In China we have a proverb which says "Calamities do not come singly." On top of our difficult problems and dangers which have already occupied so much time to-night we are sorry to have to add two new enemies of no small strength, materialism and agnosticism. They are familiar to us through their results. In China to-day they seem to have a peculiar charm over our people. The god of worldly prosperity is all-important. The spiritual interpretation and values of life are condemned as superstition, are re-

garded as contradictory to science, and should therefore be relegated to oblivion. Religion is said to be nothing but an opiate with which to poison our people. The attempts to reduce everything to a materialistic and godless basis are too dangerous to be allowed to continue unchallenged.

A very practical question, often asked, is, What do the civil wars in China, the terrorism under the guise of communism, the anti-foreign and anti-Christian propaganda, the peoples' activities, and the most difficult domestic and foreign problems indicate? What are you trying to accomplish?

What is actually going on in China is the greatest revolution the world has ever known. It involves one-fourth of the human race. It revolutionizes not only the political, but also the social, economic, industrial, rural, moral, and spiritual phases of our life. This is not enough. Concurrently we are seeking to solve our international problems, which are indeed fraught with immense difficulties and grave dangers. Can we point to another revolution in the world's history that can begin to compare with the present Chinese Revolution in the combination and variety of its objects and difficulties?

The present situation in China represents a supreme effort on the part of our people to make a new nation out of ancient Cathay. We are building a new nation by revolutionary methods. How can we erect a new building on an old site without tearing down the ancient edifice? Of course, great care should be exercised in saving as much of the old materials as possible. Old treasures should be equally valuable in the new structure. I shall now present to you the four main objects of the Revolution. In other words, the new nation which we are now making will rest on the following foundations:

1. The political unification of China and the establishment of an efficient, honest, and democratic government.

2. The abrogation of the unequal treaties, which do not fit existing conditions and relationships, and in their place the making of new treaties on an equal and reciprocal basis, to be early concluded with each of the friendly powers.

3. The amelioration of the economic, rural, and industrial life of our people by means of agricultural, industrial, and commercial improvements.

4. The revising and raising of the standards of the social, moral, and spiritual life of our people.

Some people may criticize these objects as being too idealistic, and therefore incapable of fulfilment. Should we, then, lower our ideals to the dead level of our actual life? A race which has no ideals of its own high enough to inspire and to spur it on from progress to progress even in the face of almost insuperable difficulties would quickly disintegrate, decay, and disappear from the face of the earth. Another criterion is that our ideal should be built upon a real situation, and be inspirational and helpful. Our four objects are the crystallization of our experiences, ideas, and aspirations, and are, I firmly believe, worthy of our supreme efforts and sacrifices to attain.

Again, some friends may wish to point out that what is actually taking place in China is, in some ways, different from what these four objects purport to be. Instead of becoming unified China seems to have broken up into more pieces than ever. We do not see much sign of a government which is really honest and democratic and also efficient in maintaining peace and order. The agitation for the abrogation of the unequal treaties seems to be the only activity of the people, and this often assumes very violent forms of expression. At the same time, no real preparation is being made for the negotiation of new treaties. The condition of the people appears to go from bad to worse.

In so far as these conditions are found in my country, our people sincerely grieve over them and wish to put a stop to them. But I cannot agree to the implication that the setting forth of these four objects of our Revolution is intended to cover up our mistakes, our shortcomings, and our sinister purposes. Who can point out to me any revolution in the world's history which, especially in the early stages of its development, was entirely free from such phenomena as those mentioned? Have not many crimes been committed

in the fair name of Liberty? While we do not want to ignore the presence of unfortunate and harmful elements in the situation, we should not allow them to blur our vision of the true purpose of the gigantic revolution which is now enacting before us a most important chapter of the world's history.

Once again, certain critics may call attention to the fact that the objects of the revolution are in the main the People's Three Principles, or "San Min Chu I," worked out by the late Dr. Sun Yat-sen. As his book contains so many glaring mistakes in the light of authentic history and of economic and political science, we should not take the People's Three Principles too seriously. Moreover, the fourth object of the revolution as stated is not included by Dr. Sun in his book.

I wish to make two points clear. First, I am not here to explain Dr. Sun's book. It will take care of itself. We should not, however, disregard it altogether just because of the inaccuracies in its detailed suggestions. To use a Chinese proverb, we should not give up our meal merely because of hiccough. I wish to point out that the People's Three Principles have actually succeeded in crystallizing the experiences, ideas, and aspirations of our people as regards the first three main aims of our Revolution as I have stated them, and also in uniting the whole country on them. Again, it is not my purpose to defend the People's Three Principles of the Kuomin Party. I am simply trying to state to you what I firmly believe to be the fundamental ideas of our people as regards the revolution. The fourth object, viz.:—"The revising and raising of the standards of our social, moral, and spiritual life," is, as our people are convinced, the most vital of the four objects. It is the very cornerstone of the foundation on which we are trying to build up a new nation.

Some well-wishers may question whether the Chinese people, by trying to carry out the four objects all at once are not really attempting too much. Why do they not try their hands on the four objects one by one, and thus make

more sure of success? We appreciate the goodwill behind this question, but, on account of the interlocking and interdependent relations of these objects, we are compelled to work on them all together, although in actuality they may advance by different stages. They will require time for their consummation. The Chinese people have learned to be patient, but are determined to carry out these principles, cost what it may. China's real hope lies in their fulfilment.

In closing let me deal with the following questions, Is the Christian movement in China growing weaker or stronger under the present strain? What principles shall guide the further coöperation of the Christian movements of the West in China? What is the significance of the present Chinese situation to the Christian forces?

During the past eighteen months, especially when the nationalist troops were sweeping northward, the Christian work and leadership in many places in the war zone was subjected to very severe trials. On account of anti-foreign and anti-Christian propaganda by the communists, missionaries were suddenly ordered by their respective consuls to evacuate their stations on a wholesale scale. In many instances there was no time for consultation or conference to arrange for transfer of responsibility. The work which was always done by missionaries suddenly fell upon the shoulders of Chinese Christian workers, most of whom had rather meager training and experience. In not a few places Christian property was occupied, confiscated, or destroyed. Some phases of work had to be suspended or temporarily stopped. A few missionaries and Chinese Christian workers even met with martyrdom. The Christian movement as a whole lost much of its prestige. How did the Christian movement in China stand this terrific onslaught and strain?

Our hearts are filled with sincere gratitude to our Father in Heaven for the wonderful way in which He has led us out of grave dangers, and for His having given us endurance, strength, and a new vision of His work in China. On the whole, the Chinese Christians have nobly met the requirements of these most trying times. Their courage, loyalty,

and capacity for responsibilities are often referred to with pride by their missionary colleagues. We can truly say that the Christian movement in China not only has not been weakened by the stress and strain, but has, like a tree which has successfully weathered a storm, been sending its roots deeper into the soil, and this certainly means greater growth and fruitage in the near future. God's work can never be destroyed, and He is improving every opportunity.

The greatest hope which the present situation has created in the minds of the Christians of China is, doubtless, their renewed vision of a Chinese indigenous Christian movement which will be best adapted to meet the religious needs of our people, most congenial to Chinese life and culture, and most effective in arousing in Chinese Christians the sense of responsibility and the determination to help translate this vision into reality according to God's own appointed time. The Christian movements of the West will rejoice with us, I am sure, at the heralding of this new era in Christian work in China, especially since it has come much sooner than our most courageous minds have dared to dream.

The Christian movements of the West, under these circumstances, are doing the right thing in asking for suggestions of objectives and principles which may guide them in their further coöperation in the work in China. We Chinese Christians most sincerely appreciate this attitude, and the spirit behind it. Responding to this desire, I wish to state briefly what I deem to be the main objectives and a few of the guiding principles.[1]

1. To impart greater and fuller revelations of God our Heavenly Father and His infinite love for all mankind on an equal basis, and of the power of the living Christ as exemplifiable and exemplified in personalities and in actual everyday life, and to make such knowledge and life experience blend with and enrich the Chinese ideals of life and religious experience, until it actually becomes a vital part of the life of the Chinese people, and

[1] For a fuller statement see my chapter in *China Her Own Interpreter*, published by the Student Volunteer Movement in North America.

2. To make the Christian movement church-centric and not mission-centric. Devolution from the mission-centric to the church-centric basis should be pressed forward in China until the Chinese Christian movement and the Christian movements of the West enjoy a normal mutual relationship, when they will be in direct communication with each other, will coöperate heartily, will trust one another fully, will share each other's happiness as well as suffering, and will constantly be united in their fellowship with God through Christ.

1. To do everything possible to assist in heightening and deepening the spiritual life of the Chinese Christian movement in every phase of its work, and in all its relationships.

2. To encourage, and coöperate with, the Chinese Christian leaders in their efforts to build up a Chinese indigenous Christian movement, with Christ Jesus as its Head and Leader.

3. To continue to send missionaries, either for temporary or for permanent service, who will, in their own lives and in their relationships, bear living testimony to the Christian faith, and who will serve with their Chinese associates on an equal basis, under the direction of the Chinese Christian movement.

4. To desist from any efforts which will tend to minimize the best elements in Chinese civilization, or to divert attention from those things in life which are vital and of permanent value, or to impose on the young and inexperienced Christian movement in China forms, customs, conventions, rituals, organizations, and administrative systems which are peculiar to Western life but prove of no special help to China, or to stir up misunderstanding, jealousy, and rivalry, or to create division and schism among the young Christians.

5. To continue financial coöperation on a new agreed basis: (1) that existing work shall be subsidized wherever possible on a gradually decreasing scale; (2) that care will be taken that such financial help does not in any way hinder the development of self-reliance and a sense of responsibility;

(3) that it may be made a means of a spiritual blessing and inspiring the Chinese Christians to greater self-sacrifice; (4) that it shall be given upon terms mutually acceptable but without administrative control.

6. To regard all Christian property in China, whether bought, erected, owned, and controlled by the Christian movement of the West, by the missions, or by the Chinese Christian movement, or by the Chinese and the Western Christian movements jointly, as intended for the permanent use of the Chinese Christian movement, and as soon as the Chinese Christian movement proves itself legally and safely capable of holding, controlling, and disposing of property, to transfer the use, control, and ownership to them upon terms mutually agreeable and satisfactory.

Since my time does not permit a fuller treatment, some of these statements may seem bald and curt. Fortunately, many of these issues will come up for discussion during the next few days. What I do wish to emphasize is the fact that present conditions within and without the Christian movement in China demand, in the spirit of Christian statesmanship, an early restudy of the question of further coöperation from the Christian movements of the West, so that such coöperation may be utilized to the fullest advantage, and also be duly appreciated. Such a study should be made in China, where a majority of wise and strong Chinese Christian leaders will be available, and should also be made on broader than denominational lines.

Finally, let me say something of the relation of Christianity to politics in China. I conscientiously look upon the present situation in China as the most vigorous and searching challenge that the Christian forces have ever faced, a challenge which they still have a chance to accept and sanctify to the glory of God. To begin with, we fully agree that we should not "meddle with politics," if by that we mean an impertinent interference in the concerns of others.

There is much misunderstanding concerning the Nationalist movement. Often, it is mistaken to be the Kuomin party, also sometimes known as the Nationalist party.

Some people wrongly charge the Nationalist movement with being the Communist party. The Nationalist movement is an unorganized movement of the people, which has no recognized leadership, but which is largely dominated by two sentiments—and sentiments are powerful things. The first sentiment is what I have given as the four main objectives of our Revolution. The second sentiment may be briefly summed up as a strong feeling on the part of the Chinese that they are one great continental people, and that the revolution, not despite, but because of, the tremendous difficulties and grave dangers, will surely succeed in giving birth to a new nation for which we have been making both supreme efforts and sacrifices. It is our nation's call to duty that Chinese Christians and the Chinese Christian movement should join, and lay their distinctive offering on its altar. How can we turn a deaf ear to this clarion call! We are duty-bound to respond by each doing his "bit" in his own special way.

Our inadequate conception of the relationship between Christianity and politics is very obvious. I wish to affirm that we must not meddle or interfere with partizan politics. But are we to agree that Christianity as a religion should exert no influence on the political life of our people? Shall we permit our politicians and our people in their political life to break any or all of God's laws? Can we rightly rule God so completely out of the political realm? Personally, I firmly believe that God is All in All, and is concerned with our whole life, be it individual or collective, political, spiritual, or otherwise. God reigns supreme in the Universe. He cedes no portion of the world to any one else. Politics is no reserved area, and cannot declare independence from Him. It is, I believe, God's call to us that we project our Christian influence into the realm of our political life, purge it, and add it to His glory. Shall we disobey?

The Revolution in China, and our efforts to build up a new nation are political matters. But they are much more than political, because they also vitally touch our economic, rural, and industrial life and our relations with the foreign

powers. I think that these relations should not be permitted to remain on a merely materialistic and diplomatic plane, but should be lifted to a high spiritual level. It is on this higher level that a true success will be assured, and such a success will prove to be a real blessing not only to the Chinese people but to the rest of the world.

In conclusion, friends, the Chinese people are now engaged in prosecuting the most gigantic revolution in the world's history, with the definite and confident hope that a new nation will soon be born. We sincerely grieve over our mistakes, shortcomings, and crimes committed in the name of Liberty, Justice, and Democracy. We feel greatly encouraged by our achievements thus far. We fully realize the long, narrow, and thorny path immediately ahead of us, over which we must tread. We are not lacking in a realization of our almost back-breaking responsibilities. We will continue to make supreme efforts and sacrifices until we actually succeed.

At the same time, we are confident that, as our entire people, with our own civilization, culture, natural resources, physical stamina, mentality, moral fiber, as well as our spirit of determination, give themselves to the present task, our fond hopes will soon be consummated. We are equally confident that, when our national cause is better known to the world we shall surely enjoy its sympathy and support. Above all, our greatest confidence is our faith in God Almighty, who cannot but be pleased with our efforts at creating a new nation, and who will always help those who are willing to help themselves in such a noble cause. But God must do His work in coöperation with men. The gauntlet of the present situation in China has already been thrown at the feet especially of the Christian forces in China and throughout the world. Will the challenge be declined by them or be accepted, and its acceptance be made to glorify God and His Son, Jesus Christ, our Lord and Saviour?

CHAPTER VII

WHAT IS MOVING IN THE HEART OF INDIA TO-DAY?

An Address Delivered on Tuesday, March 27

Sunendra Kumar Datta, M.B., Ch.B.

I WANT at the outset to make it clear that what I say is a personal diagnosis of the situation, and that for the opinions expressed I alone am responsible. I have had no opportunity to confer with my fellow delegates.

Since the Edinburgh Conference of 1910, great events have taken place in the life of India. In the first place, in 1911 His Majesty the King came to India to be proclaimed Emperor. For the first time in the history of England the Sovereign went overseas to be proclaimed publicly in the midst of his subjects, and his visit was the occasion for many demonstrations of loyalty. In 1914 the European War broke out. On the twentieth of August the first Indian divisions left her shores and by January, 1915, all around the Suez Canal and Port Said, as well as in France, Indian troops were to be seen. The war was an upheaval such as India had never seen. During the four years of war 1,000,000 Indian soldiers went overseas. These men came back with their outlook upon life completely changed. During this period in India itself demands for self-government were made. In 1917 the Rt. Hon. Edwin Samuel Montagu, to whom I should like to pay a tribute of respect, made a statement in the House of Commons, and as a result in that year self-government was promised to India.

The war closed, and in India there were the usual celebrations, but for India it was a sad and chastening experience. Before the peace was actually signed in Versailles the situation in the Punjab became critical, and one particular event had a permanent influence on the Indian mind. At Amritsar, a day or two after a riot in which some persons were killed, an immense crowd of unarmed persons was

fired on by order of a British general for the reason that public meetings had been prohibited. This entailed a terrible loss of life.

In 1921 there was a great insurgence of public opinion. Muslims and Hindus combined, first, because of the question of the Caliphate, and secondly, because of political reasons within the country. Then came Mr. Gandhi's chance. He came out as the champion of Indian liberty. He founded the movement of non-coöperation. That movement nearly succeeded, and might have succeeded in the opinion of some except for the settlement that had been reached in Ireland. It was felt that India must be held at all costs, and during 1921–2 Mr. Gandhi and many political leaders were put into prison.

At the end of 1922 the Indian National Congress met at Gaya. In the Congress hall two pictures were set up side by side. The first was that of Mr. Gandhi and the second that of Mustafa Kemal Pasha. These two personalities have stood for two diametrically opposed principles: Mr. Gandhi stood firm for non-violence, while the other believed in the efficacy of the sword. That was the dilemma of India. India was torn between the ideals of violence and non-violence. We have not been quite sure since those days which policy was the best.

In 1923 the second election was held under the Reform Scheme. The Swaraj party took control not only in the central legislature but in a number of provincial legislatures as well. Suddenly in the new-found unity of India fissures began to appear which rapidly deepened into chasms. In three years there were several hundred religious conflicts, resulting in loss of life and damage to property. Happily, during the last few months mutual relationships have been better.

I wish I could give you a picture of some of the people I have known. Here is one instance. In London in the year 1921, sitting in an Indian hostel, I heard a student say, "I cannot compromise." I asked about his history. This young man had been educated in the University of Calcutta,

and had gone to Cambridge. He had got into the Civil Service, but after six months he had resigned, responding to the call of Mr. Gandhi to all Indians to resign their government posts. In 1922 he was in prison. I went to see him a few days after his release, and he was unembittered. Two months later he was engaged in flood-relief work and achieved remarkable success. He became the chief executive officer in Calcutta. In 1924 he was arrested. He was imprisoned till May last year. He had never been brought to trial, and the reason for which he was released was the fact that he was suffering from tuberculosis.

But I want to get back to the present situation and to bring forward some of the elements that have to be examined. The biggest thing, as far as Indians are concerned, that has come out of the nineteenth century is nationalism. Now, I do not see any particular virtue in nationalism except where it has its roots in pride and love of country. All through India in the nineteenth century Indian culture—literature, drama, fine arts—experienced a renaissance. These things flourished in a manner that might be the pride even of European countries. There was a new birth not only in the political realm, but through the whole range of life. This spirit of nationalism has given to India a certain unity. Other things also helped, such as roads and railways and common laws. I believe that even if the British disappeared from India British laws would remain. They have penetrated down to the very lowest spheres of Indian life.

What have been the narrow political aims of the last few years? Since 1923 there have been three or four things to which the legislature has directed special attention.

1. There was the demand that the public services should be recruited wholly in India. That demand has been to a great extent conceded. We have in India a garrison of 70,000 British soldiers, also an Indian Army of 125,000, officered by British officers. Since the war for the first time the commissioned ranks have been opened to Indians. Indian cadets have gone to Sandhurst. All these things are

the result of a constant demand for what was termed the "Indianization of the Services."

2. There has been the demand for economic freedom. We have had tariff freedom since 1917.

3. The position of Indians overseas has attracted widespread attention. If Indians are members of the British Empire, then it should be impossible for any of His Majesty's Dominions to discriminate against them. Recent negotiations regarding the status of Indians in South Africa have resulted in some amelioration of their condition. The mere fact that South Africa gave India an opportunity of stating her case created better feeling and mutual understanding.

4. The Constitution has been much discussed. A Parliamentary Commission was sent out recently to report on the working of legislative institutions in India. Since 1921 the position has entirely changed. India now says that the responsibility for the future Constitution must rest not only upon the British Government but on India as well. Lord Birkenhead spoke about the fairness of British jurors. India asks why the British should be jurors in the affairs of India. It was said that the Commission was coming out as an embassy. But it is usual for those to whom an embassy is sent to appoint plenipotentiaries to negotiate with them. India wants to know whether the Commission came as judges, jurors, or ambassadors. This was the cause of all the recent trouble.

The King of Afghanistan is one of our neighbors. A militarized frontier has been set up between us and we spend 50,000,000 pounds *per annum* on guarding that frontier. On the other side, the King of Afghanistan is also spending large sums of money similarly. Only the other day an Afghan paper stated that England was an enemy to their independence, and this fear is mutual. This situation ought to be changed. If fears were allayed there would be a reduction in expenditure, which would mean money available for the great national purposes of education and public health.

I may have said much by way of criticism, but I want to

make it clear that this experience of Anglo-Indian relationships during 100 years has certain valuable elements. Scores of men have been brought up to recognize the value of a comparatively pure administration. India itself has been able to produce administrators because of this experience. I should like to add my testimony that the British Empire has been a great school for India, where the principles, possibly not of democracy, but of good government have been taught. The recent experiment in democracy has been on the whole not unsuccessful.

But the great fissures in Indian unity of which we hear so much are the result of a certain deep-seated injustice which the leaders responsible for them tried to cover up under the flag of nationalism. These injustices were based on political, social, and economic privilege.

Examples of this are the most recent in time, or rather we should say that the symptom of discontent is recent in origin. For example, in the Madras Presidency in the last ten or fifteen years the non-Brahman movement has come to birth as a permanent feature in South Indian political life. The small but strong and very gifted community of Brahmans, it is believed, have had a very strong hold on the administration, not in the higher ranks only but throughout the petty hierarchy of officials and in local self-government. This paramount position of the Brahman led to an anti-Brahman movement, which resulted in a very deep cleavage in the public life of South India. This movement has passed into the Bombay Presidency also.

The Hindu social order has for centuries recognized the right to treat as outcastes the serfs of the agricultural system—those classes which are sometimes termed the untouchables. Social reformers in recent times have tried to alleviate their condition, but none have done it more successfully than Christian missions. Mr. Gandhi since his return from South Africa has brought the prestige of his great influence to bear on Hindu society in order to secure the redemption of these outcastes. They are becoming conscious of their power and naturally look upon the caste

Hindu as their oppressor. In the national unity they form a serious cleavage—so serious that they have now become a pawn in the political maneuvering which is constantly going on in India.

In 1853 Karl Marx in a series of articles in the New York *Tribune* pointed out the significance for the future of India of the construction of railways. He predicted that the old rural communities would be dissolved by its indirect effects as the result of the establishment of the capitalist system in an agricultural country. Looking back on the seventy years that have elapsed since Marx's day the observer must recognize the truth (partial though it may be) of this prediction. The following facts are therefore of interest. The average agricultural holding in India has decreased. In the Deccan, from forty acres it has shrunk to seven acres today; in Bengal it is 2.2 acres. This is the result of the increase in population; but another cause is also at work. A century ago fifty per cent. of the people were probably on the soil and the other fifty per cent. ministered to their needs as artizans and hand workers. The 1921 census revealed that the former percentage stands at seventy-two. In other words, the percentage of those directly dependent on the soil has increased. The old hand-industries have been killed out, and those who thus made their livelihood have been pressed back on the soil as small-holding tenants or agricultural laborers. The nineteenth century witnessed the establishment in India of an economic system which has been of profit to some classes but disastrous to those on the land. The professional and trading classes have known how to use the system to their own advantage, but the majority of the peasantry have been unable to protect their interests.

The recent troubles in India, connected with the disastrous tension between Hindu and Muslim, would appear to be based on the fact that in a province such as Bengal the Mussulman is tenant on the land and the Hindu is the landlord. It could be demonstrated that even where landlordism does not exist, as in the Punjab, the Hindu money-

lender in essence becomes the landlord, a high rate of interest taking the place of racking rent. It is probably the economic privilege enjoyed by certain communities which has led to one of the most serious cleavages in Indian unity.

The future seems dark. The Indian people is distracted by its struggle with the paramount power which is responsible for law and order, and by internecine warfare. Still there is a way out if only those involved in the struggle would pause awhile to consider the situation and seek a solution. This is the tragedy of India: no one party has sufficient moral power to direct the life of the people.

In this *milieu* Christianity is called upon to make her witness. To many Christianity is the instrument of the Western world, disruptive of India's social order, and, above all, the ally of her present rulers. Two things may, I think, be taken as signs of hope for the future. In the first place, it has only just begun to be recognized that Christianity is not a form of Europeanism, but something bigger. In the second place, although Christianity is professed by some powerful communities it is also influencing individuals, one here, another there, who continue to live in their old environment, yet whose lives bear witness to the new life within them. This phenomenon is specially characteristic of the present time.

CHAPTER VIII

WHAT IS IT IN THE GOSPEL WHICH COMMANDS US?

An Address Delivered on Friday, March 30

Professor Karl Heim, Dr. Theol. et Phil.

WHAT lays upon our hearts, even in this present time, the last command of our Lord: "Go ye therefore, and teach all nations"?

We are living in a time in which the Chinese walls fall that formerly separated the spiritual life of the great civilized nations. All mankind feels itself to be a family that lives in a spiritual, not only an economic, community. The powerful, religious systems of the East and the West which for many centuries—independently of each other—have been growing out of the native soil of the old civilized nations are entering upon a state of free mutual exchange in which none of them is the giver only but in which each seeks to help and fructify the other. Synthetical personalities appear, such as Rabindranath Tagore, to whose vision Goethe and the Vedas are united into one, and who form a living bridge between the East and West.

Does this not mean that the time for missionary work has come to an end? And has not something else taken its place, namely a free international discussion on the question, Which religious ideas have proved specially fertile and life-producing in the social life of the peoples?

Have we a right to penetrate as missionaries into the territory of the highly developed religions of the East, and into the area of the modern secularism with the same feeling with which St. Paul went to Rome, the center of the culture of the ancient world?—"I am debtor both to Greeks, and to Barbarians; both to the wise, and to the unwise" (Rom. I: 14). Is it our duty to carry the message of Christ to places where death threatens our messengers, where the path of the Gospel is marked by the blood of the martyrs

and the graves of the missionaries? In war it happens that a despatch-rider is sent with an order across a battlefield, right under the enemy's fire. If he is killed, another is sent immediately to make the same attempt and under the same danger. But such a thing may be done only if the message to be delivered is absolutely urgent, when victory or defeat, life or death of thousands depend on the careful delivery of this despatch.

Is all mankind, including the world of the highly developed Eastern religions, in such great need of the crucified Christ that we must send our strongest men to death, in order that this message may be delivered?

In answering this question let me start from the urgent call for indigenous Christianity which we are hearing in these days. The most important aspect of the indefinable word "indigenous" is this: Our Oriental brethren say, We have no interest in the dogmas and dogmatic disputes which originated in the Occident on Christological problems. They really are the products of the special civilization of the Occidental nations which have brought us the Christian religion. Every river, when it flows broadly and slowly, carries with it much of the soil of the countries through which its course goes, and thereby gets an impure color. Now we are aiming to go back behind these impure channels in which the Christian message has reached us, back to the source, back to that spot where the message broke forth from the rock, clear as crystal. Let us drink immediately from the sources of the water of life, quenching our thirst forever. Let us bring our own vessels to the well of life. Each nation needs a special vision of Christ. It is to be independent of the mediation of other people.

We are so thankful to hear, in this decisive hour of world missions, the call back to the sources. That is the call which sounded in the most important epochs of the history of Christianity. Surveying the historic development of Christianity we always observe two currents supplementing each other. They are similar to the two currents of the blood pushing forth from the heart and returning to it.

The first movement is the expansion of Christianity, its conquest of the world. Christianity amalgamates and spiritualizes the civilizations of the world and so becomes the salt of the earth and the light of the world. But after that the counter-current comes. Christianity separates itself, through serious crises, from all connections and mixtures. It returns to the heart and regains its original power.

The first world-conquest of Christianity was the medieval civilization reaching its climax in Thomas Aquinas. It fulfilled its historic task in educating the Teutonic nations. As a counter-current, there followed the Reformation, the first return of the Church to the source. The deliverance came through serious crises, and Christianity re-appeared rejuvenated out of this bath of purification. The second world-conquest of Christianity began with the age of technique, starting with Copernicus and Bacon (of Verulam), evolving from science and culminating in modern experimental physics and chemistry. The Gospel was mixed with the new ideas and forms of life which originated in modern civilization and industry. The biblical message of the Kingdom of God was translated into the terms of democracy, as a social gospel. We find that in perfection in the United States. This movement, too, has brought forth glorious results. Divine currents have been led by a thousand channels into all conditions of modern industry and city life. But even now, after this second conquest of the world, the blood has had to take its course again towards the heart, so to regain its original power. This time it is not heavy personal convulsions of single men like Martin Luther and John Calvin that are effecting the purification. It is going on through large comprehensive movements in the midst of which we live at present. The World War and the things which followed it have shaken forever the religious prestige of the white race. All those who came as soldiers from India or from Africa to the battlefields of Europe have discovered that the superiority of the white race is not founded on the Christian message, but on technical achievements (cannons,

tanks, and similar inventions), which can be used with a much greater effect from a materialistic standpoint. Since the war we cannot say any longer to the non-Christians: Become Christians because Christianity brought to the nations of the West their historic greatness, their superior civilization, their advanced political institutions. We must separate our message from all these things.

So it seems to me to be the real meaning of this conference that the Church for a second time seeks the way back to the fountain of its eternal youth. On the rocky ground of Jerusalem have been built numberless churches and chapels and sanctuaries and altars of all denominations of the Orient and of the Occident. We should like to sweep them away altogether, to get down again to that ground, on which the feet of Jesus have stood, the ground of Golgotha. That is for us all the only immovable point outside the world, standing on which we have the power to move the whole world.

What is this immovable point? What is it in the Gospel which commands us? The heart of the Gospel in its original form is not a social gospel. It is not based on the social needs and wants of mankind. Only at a much later date the Christian Church began to take up these social problems. Nor does this message start from the religious aspirations of the natural man, from the spiritual forces hidden in man, still to be developed. The eye of the apostles was not directed primarily upon men, but upon God. Those who first heard the apostles said: "We do hear them speak in our tongues the mighty works of God" (Acts II: 11). The apostles preach one great deed of God, in which is contained all that they have to tell to the world: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This testimony contains three points:

1. The meaning of our lives is in God; the last reality, on which everything and all depends, is not the unity of all the contradictions of the world into which we plunge in mystical meditation, but the one living, real, personal God. Therefore we have the aim of our lives not in ourselves.

We are not living for ourselves, not even for our religious wants. The meaning of our life is not in ourselves but in God. None of us liveth to himself, and no man dieth to himself. We are to live for God and His purposes.

2. The only approach to God is through His own deeds. This Living God we do not grasp by philosophical speculations on the absolute or by diving into the depths of our emotional life. There is only one way to approach God. That is by His own deeds. He comes near to us by entering into history and acting with us historically. That is the secret of the Incarnation. It is contained in the words, in Phil. II: 7-8. "Taking the form of a servant being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross."

3. He humbled Himself. That is: God, out of love to man has come down to earth and in Christ has taken upon Himself an inadequate form, an imperfect form, namely the form of that which is finite, temporal, and within the course of history. What does this mean? History always involves development. All things finite pass through stages of development and only gradually attain the goal of their perfection. Thus the revelation of God takes the form of a development in time and space. There is no religion in which God has left Himself without a witness. The λόγος σπερματικός is active everywhere. But then He chose for Himself a people which should be a priestly people. To this people He gave special messages by the prophets and He trained this people by bitter trials. But even this was only a preparatory stage, a shadow of the future, a glimmer but not yet the full light. Only in the fulness of time there came the fulfilment, the completion, the Son whom He gave for us. Only in Christ do we find the norm from which, looking back over history, we can estimate the development which has taken place so far. Only from the peak can we recognize all that is past as a gradual ascent from the depths to the height. The Bible, this source of the history of revelation, is the document describing this process of develop-

ment in which the secret of the incarnation is contained. Further, the historical form of the Bible is a part of the "form of a servant" which God took upon Himself in order to help us, thereby deliberately laying Himself open to the criticism of men. We may treat it like any other historical source. As students of history we may apply both higher and lower criticism to it. What we have to bring to the world, therefore, is not the wonder of an infallible book. We bring the living personality who stands behind the book.

That is the very simple answer to the question: What is it in the Gospel which commands us? We are to bring to the world an immeasurable gift, a gift which the human race urgently needs but which it cannot produce by its own power. This gift is the living personality of Christ, whom God gave for us (in humbling Himself), who fulfilled the atonement, who vanquished the power of darkness and has risen victorious to be present in the midst of His disciples unto the end of the world. St. Paul wrote to the Corinthians, summarizing his whole message: "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. II: 2). He is the unique, inexhaustible personality, the all-sufficient personality. He is like an ever-springing fountain, from which flow ever new inspirations and ideas. He has something new to say to every century. He has something distinctive to say to every nation which He says to no other race. In Him we find the key to every problem of industry and education.

The apostles did not bring to the world any dogmas or rules or ethics. The aim of their teaching was only this: to bring men into touch with Christ Himself, to lead them to the inexhaustible Spring. They knew that, if a man or a nation is brought to this Spring, the Spirit of Christ will lead them into all truth and they will find in this way the solution of all their personal and national problems. The Church, as Bishop Temple said, is a group of men who are members of the body of Christ, that is, a living part of the all-sufficient personality of Christ.

We have seen, therefore, that what commands us, is that

we have an immeasurable gift to offer—a gift which God was given to the world, and which the whole world needs. That involves the call for repentance. Why? The only way to get into real touch with God is through faith, that is, the unreserved acceptance of the gift of God in Christ. By nature we are too proud to live on a present. To do so is repulsive to our innermost feeling. We should like to attain our aim by our own endeavors. So to accept the gift of Jesus Christ really means a complete upheaval, a radical break not only of our sinful past but of all our natural religion, of all methods of self-redemption of the human heart. The message of Jesus Christ is staggering even, when He addressed the most religious people with the call μετανοεῖτε, that is, "Repent ye and believe the Gospel." Baptism is but the spectacular expression of this full break inescapable at the entrance into the circle of the Christian life.

These three points *in nuce* contain the heart of the New Testament message. We come as bringers of a gift which we invite the whole of mankind to accept. As St. Paul says (II Cor. V: 20): "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." We come passing on a present which we ourselves have received without any merit of our own.

Whosoever comes with a present does not come to judge or to criticize. Yet this present and the request to accept it indirectly contains a criticism even of the highest religions of the human race.

We must criticize with a criticism which is full of life and understanding even those highest religious systems, which, as they believe, do not want a mediator, Brahmanism, Buddhism, and Islam. These high religions, it is quite true, are full of religious values. They are the traces of the close connection in which every human being is with the Creator. In Him we live and move and have our being. Buddha was a child of God (as Professor Reischauer said). But why did even Buddha not find the Father? Dr. Rudolph Otto said: "There is a gulf between Hinduism (even between the

Bhagavad Gītā) and the fatherhood of God, a gulf which cannot be overbridged without a break." Why is that so?

That is the deepest secret of our human situation towards God. There is a wall between us and the Father which we cannot put aside by our own power. We feel these walls in every prayer. In the depths of our heart is the feeling of the lost paradise.

The mistake of Hinduism is: It tries to forget this wall, to forget the fact that we are prodigal sons. The Indian religion says: In myself, in the deepest depths of my own being lies the Divine. It is only the surface of the sea that the tempest can move. Down in the depths, the ocean is calm. Only the individual being that forms the deceptive surface of our nature is stirred up by hatred and envy and impure passions. Profound calm exists in the depths of our nature, where we are one with all other beings. In order to be redeemed, therefore, we do not need a personal God, who speaks to us, and who answers when we call on Him. We need only descend into the divine depths of our own nature. Buddhistic submersion (that form of meditation) takes the place of prayer. When we thus submerge into the divine depths of our being, we have reached that point where we become identical with all other beings. Then we can love them all, without any hindrance. For hatred and enmity lie merely on the surface of our individual being. From there we can forgive ourselves the guilt of our sinful past. Our sins belong to our individual existence, that is, to the surface of our being. From the depths we realize them to be mere surface-deception. Thus it follows that we do not need a mediator who reconciles us to God. Neither do we need a re-creation of the world, to be freed from this world of death, nor the hope of a new heaven or a new earth. For we bear heaven in ourselves. In the depths of our being we are eternal and beyond all mortality.

We Christians have an opposite conception of the position in which we, as human beings, find ourselves in relation to God. All our illusions about the nature and character of man have been shattered, and we come to the depressing

knowledge that we human beings are not divine in our innermost nature. We are, as St. Paul says, by nature enemies of God (Rom. V: 10): that is, we are in a state of revolt against God. We are running away from God, trying to escape from His annihilating presence. For even in our religious exercises, in our desire for peace and eternal bliss we are still secretly seeking the fulfilment of our own desires. It is not of God but of ourselves we are thinking. Unfortunately it cannot be said that we are identical with all our fellow creatures in the depths of our being, and that consequently the egoism of individual self-assertion merely forms the deceptive surface of our character. No! The abyss between you and me, the attitude of combat which we take against our fellow men, goes right down to the deepest recesses of our own being. Any one hearing that his rival's business has gone bankrupt will first have an involuntary feeling of malicious joy. Only a little later, his conscience being awakened, he may be ashamed of this wicked feeling and assure the other one of his sympathy. Or if one of us hears that his rival has scored some brilliant success his first emotion will be envy and vexation. Later, when his moral education makes itself felt, he may be ashamed of such a hasty thought and congratulate his rival on his success. These first involuntary sensations show us with inexorable distinctness the real true feelings of our hearts. As through a chink that opens and shuts again immediately we can in such moments look down into the remotest depths of our inner being. We may be heroes in the sight of men. Men may even admire and rightly so, the sacrifices we make for a good cause. But directly we enter into the presence of God, we are like Isaiah, when he felt the presence of God and cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isaiah VI: 5). God can only accept a love that comes "from the whole heart and soul and being." As soon as we try to withhold from him any part of our nature, to keep it in our own possession, we take from Him that which is His own. We rebel against

Him. Being God's enemies we must perish in His presence. Therefore we are continually fleeing from God, and yet we cannot escape from Him (Psalm CXXXIX). Therefore we cannot take up the broken intercourse between God and ourselves.

We cannot forgive ourselves, for "we have sinned against Him alone." We cannot ourselves break the deadly silence which has arisen between Him and us. He must be the first to speak to us, if we are to be freed from this terrible state of death. "Man shall live . . . by every word that proceedeth out of the mouth of God" (Matthew IV: 4). God is just re-beginning the interrupted dialogue with us, this dialogue between God and our souls which, once begun, must be continued for ever and ever.

Therefore, the whole fate of humanity, the solution of all questions of humanity depend on the existence of a redemption by which God becomes reconciled to us and takes up the broken threads of intercourse with us. Only if there is such a redemption does there exist also religion that is a prayer which is not a monologue of the lonely human heart with itself, not a submersion in the depths of his own being, but a dialogue between the human man and the living personal God who answers all the questions of our hearts.

We can love each other only if there is a redemption. In ourselves we do not find such a love. The hatred against the rival goes down into the deepest recesses of our being. By nature we do not care about the fate of our suffering brethren. We have not the strength to forgive a man who has ruined our lives. Visibly, it is true, we may offer him the hand of reconciliation. But deep down in our hearts, there will remain a secret hatred, because we cannot forget what the other one has done to us. Only if we have God's forgiveness can we forgive our fellow men. For, if God has taken pity upon mankind, we are all brethren before Him, standing before Him convicted of guilt. If God has forgiven us the ten thousand talents we owe Him (Matthew XVIII: 24–35), we may forgive the hundred pence we owe each other. Reconciliation to God is the foundation-stone for the social

brotherhood of man. It is the only power that can really bridge over the contrasts between the races and nations. These contrasts cannot be bridged over by politics.

In his last public address, "Asia's Message to Europe," Keshub Chunder Sen speaks as an Oriental apostle of Christ to Europe: "Christian Europe, Asia will have no other atonement with thee except in Christ. Any secular reconciliation or political treaty she would altogether repudiate. We Asiatics invite the nations of the West to a spiritual alliance and an international federation upon no other ground than that of Christ's Atonement. In His name let us forgive and forget the hostilities of centuries, and in His name shake hands with each other with true brotherly love."

And what Keshub says concerning Europe's guilt against Asia applies also to the hatred that has accumulated between us Germans and the nations that overpowered us in the Great War.

There is hope for a new world in which death and war and hatred will be conquered, but only if there is a reconciliation with God. And God can bring about His new world by means of His atonement.

Thus we, the witnesses of Christ, make our way through the present world of nations like a small body of men in the line between two large armies. But we may not turn back, though Jesus sends us like sheep right among the wolves. For the salvation of the world, the annihilation of hatred and social need, the reconciliation of the nations depend on this message's reaching all the nations. The enormous weight of this divine commission to the whole world has been laid upon our shoulders. We are "debtors both to Greeks and to Barbarians; both to the wise and to the unwise."

CHAPTER IX

THE POWER OF EVANGELISM

THREE ADDRESSES DELIVERED SUNDAY, APRIL 1

I. IN SOUTH AMERICA

The Reverend John A. Mackay, D.Litt.

I WANT to speak of my twelve years' experience in the South American continent. During the first ten years I acted as head of a mission school and tried to teach philosophy in a university. During the last two years I have been more directly engaged in the work of evangelism. This afternoon when we are considering the supreme objective of missionary activity I should like first of all to draw a picture of the special field in which I was called to work and, secondly, to indicate how I tried to fulfil my stewardship.

My work lay among the great unchurched masses of the South American continent. I want to present to you an idea of the situation among these masses. The great majority of men in South America have repudiated all religion. Sometimes those who are interested in Christian service in South America are apt to be regarded as religious buccaneers devoting their lives to ecclesiastical piracy, but that is far from being the case. The great majority of men to whom we go will have nothing to do with religion. They took up this attitude because religion and morality had been divorced throughout the whole history of religious life in South America. According to one of the outstanding thinkers in the Argentine, religion had been apprehended and expressed as a cultus and never as an experience.

The second factor in the situation is that South American life abounds in idealism. This is particularly true of the student class. They have what is worst, but also what is best in so-called secular civilization.

The third element is that educated people have access to modern culture in the fullest and most absolute sense. It may come to you as a great surprise to learn that the leading

newspapers in Buenos Aires give two or three times as much space to international news as the London or New York *Times*. The ink on most new books published in Paris, Rome, and Madrid is scarcely dry when they appear in the book palaces of the leading cities of South America. Otto's book on *The Idea of the Holy* appeared in a Spanish translation almost as soon as the English translation. Thus it would be clear that if you are thinking of evangelizing these people who are as Western as Western thought can make them, it is no easy or ordinary task.

Now, with regard to the evangelistic approach to this situation, I have tried to think through my own work and have formulated two principles.

1. Win a right to be listened to. South Americans who have no use for religion will not readily listen to any one who addresses them on a religious question. Mere novelty does not impress. They have damned all gods. The Roman Catholic Church awakened to the fact that a man would not be listened to unless he commanded their intellectual respect. Two years ago an eminent Jesuit priest arrived in South America. He was a noted scientist and he delivered a series of lectures in the universities of Montevideo and of Buenos Aires. Then he returned to Spain. Last year he appeared again in the River Plate and, after lecturing in Montevideo and Buenos Aires, he launched a great evangelistic campaign in the Jesuit churches of both cities. For the first time a promiscuous audience of men entered these cathedrals. They did so, not because they were interested in religion, but because they wanted to hear what that man had to say about religion. I have tried to do the same thing in a limited way. The time has not yet come when one can deliver the full religious message in the halls of the universities, but there are signs that that time is coming.

2. Rid the delivery of the message of all traditional ceremonials. Many evangelists ruin their chances by feeling obliged to use all the old traditional methods. The best people will not frequent that type of meeting because (a) South Americans are not used to group singing, and (b) they

consider that if they took part in a religious ceremony their presence would be tantamount to accepting all the ideas of those who conducted the service. Then there is a previous problem. It becomes necessary to convince these people that religion and ritual are not identical. We must first convince them that religion is life and then it would become the most natural thing in the world that it should have a liturgic expression. The remarkable priest of whom I spoke adopted that very method. The nave of the cathedral was full of people. The speaker mounted the pulpit without any introduction of prayer or ritual act, delivered his address and ended there.

What is the message most appropriate for a situation like that? I have come to the conclusion that in doing evangelistic work one has to present that aspect of the message that the situation most requires. The most effective evangelism could only result from an intense conviction and clear vision of truth, but it is unwise to proceed by telling all that one knows at the beginning. The main problem is not to be able to present truth in crystalline form and systematized completeness, but to inculcate that aspect of truth which is capable of bringing the audience into a right attitude towards the God of truth. The message must be organic to conditions such as they are.

The young people of South America have two great needs. The whole of their system of moral values is governed by opportunism. According to Unamuno, the Iberian peoples lack an ethical sense of sin. How are we to bring home to the South American conscience that there are absolute moral values? What is most needed is to create a new sense of sin. I believe that we could do this by "law preaching," i.e., by holding up a mirror not of abstract truth, but of concrete ideals of manhood. Consequently I try to bring audiences face to face with the ethic of Jesus in the Sermon on the Mount. I do not believe that you have the Gospel in the Sermon on the Mount, but I do believe that you have the Law. Where no sense of moral guilt exists the preaching of the ethic of Jesus produces a sense of shortcomings. It

was remarked in Buenos Aires that scores of young men appeared in the hall where I tried to speak, and became profoundly moved as Christ's law of love was analyzed.

There is a paradoxical attitude towards personality in Spanish history. It has been said that the Spanish people were not creators of ideas but of personalities, and yet it is a remarkable fact that there are few literatures in which there are a smaller number of biographies than Spanish literature. I am often moved by seeing the impression made when the concrete redemptive relationship between Christ and the Magdalene or Zaccheus is presented.

Nothing is more needful for fruitful evangelism in South America than a fresh interpretation of the Cross and the crucified Christ. South Americans have seen the Spanish Christ and the Christ of Renan. Neither, however, exercised any ethical influence upon life. They require to see Christ as a creative Personality, as the great Master of transforming love.

What I have been doing so far has been very largely ploughing and sowing. But as I look into the future I am deeply encouraged by the fact that recently, for the first time in the history of South America, a front-line literary man has written a book about Christ. I refer to the epoch-making book, *The Invisible Christ*, written by Dr. Ricardo Rojas, the president of the University of Buenos Aires.

II. IN PERSIA

The Right Reverend James Henry Linton, D.D.
Bishop in Persia

ONE great advantage of this conference is that the truth is presented through love in such a variety of ways. Almost every conceivable viewpoint is represented. The conclusions reached are therefore bound to be of the utmost value to the whole Christian Church.

I have been asked to tell of what God is doing in Persia through evangelism.

The difficulties with which we are faced in evangelism in Persia are first the shortness of the missionary staff in relation to the area in which we operate. Persia is about three times the size of France. The population is perhaps 10,000,000 to 12,000,000, chiefly Muslims; and in the north of Persia there is one missionary to 65,000 people, in the south, one to 125,000. Secondly, we work in a Muslim land under an Islamic government and consequently some of the more usual methods of evangelism are impracticable, e.g., there can be no bazaar preaching. On one occasion I made an attempt at newspaper evangelism. The editor accepted the article and actually printed it, but the Press Censor suppressed it! The censorship is so strict at present that we have not even permission to print a hymn book for use at our Persian Christian services. You have been hearing at this conference of the educational situation and the difficulties which we are up against in that side of our work. On May 11 of last year the Persian Government gave notice of the abolition of the Capitulations, and a few days later the Minister of Education issued regulations which ordered all foreign schools to teach the Shariat (Islamic Law) to Muslim pupils, forbade the teaching of any non-Islamic religion to Muslim pupils, and insisted on conformity to all the details of the government education code. We are still carrying on correspondence with the Ministry of Education and hope we shall find some way in which we can contribute to the education of the country and continue as missionary schools.

In the face of such difficulties what are the opportunities for evangelism in Persia?

The Board of Foreign Missions of the Presbyterian Church in the U. S. A. in the north and the Church Missionary Society in the south have twelve stations with well-equipped hospitals. In addition to these there is a very efficient maternity and welfare center in Kerman.

Some years ago the conditions prevailing in the carpet factories in that area aroused a good deal of comment. Very young children were employed and worked for as long

a period as twelve hours a day. Sanitary conditions were bad and there was consequently a vast amount of suffering on the part of these child workers. The League of Nations, through the International Labor Office, did valuable work in enforcing improvements in conditions in the factories, and the mission opened a splendid center for maternity and welfare work which has had the commendation of the Persian press for its valuable contribution to the improvement of conditions of child life in that area.

Child-marriage conditions are apparently worse than in India. Recently some of the medical missionaries in Persia consulted together and presented a petition to the Shah, praying that steps should be taken to put an end to this evil by raising the marriage age. We find little girls of eight married to middle-aged men and they become mothers at an age when your children do not know what motherhood means! In the face of such conditions Christianity becomes an intensely practical thing. It must be demonstrated in life as well as proclaimed in sermons. And it is true that medical mission work is a real evangelistic agency wherever mission hospitals exist. It is our aim that in the hospitals all the nurses shall be Christians and keen evangelists.

I have spent twenty-four years in missionary service and for the greater part of that time I was in school work. I have tremendous faith in the school as a missionary agency. There you get youth for a period of from eight to ten years at its most impressionable period of life. In Persia there are two colleges and several middle schools for boys and girls. These, like the hospitals, are definite evangelistic agencies. Their aim is not merely to "leaven" the country with the Gospel, but to bring the message and power of Jesus Christ to the students of Persia, to win them to allegiance to and faith in Jesus Christ as Saviour and King and Lord of All.

This is the most effective method of all. In some ways it is the most difficult of all forms of Christian witness, and in a Muslim land it has its own peculiar difficulties.

March 21 is the Persian New Year, and for thirteen days the whole country gives itself over to holiday. While we are here in Jerusalem a considerable number of the members of the church in Isfahan are out in the surrounding district doing personal evangelistic work.

They go out in as nearly Apostolic method as possible, taking very little with them in the way of kit, and depending on the people in the towns and villages where they go to provide them with lodging. Some take a stereopticon lantern and in the evening their host will invite his friends to his courtyard to see some pictures of the life of Christ. There have been times when we could not accept all the invitations we received to hold services of this kind in private houses. On one occasion my wife (who is a doctor) was out with some of her nurses on such a tour. One evening an Armenian girl, a member of the old Armenian National Church (commonly called the Gregorian Church) told the story of the Cross in one of these courtyards, and the group of big rough Persian farmers sat there with the tears running down their faces as they listened.

We have in Isfahan a training class for evangelists where from eighteen to twenty-five young Christians, mostly converts from Islam, are being trained in various methods of evangelism. There are two points I want to stress here: (1) that we need absolute conviction that we are men and women who are sent with a message, and that we are sure of our message; and (2) that one of the most powerful factors in evangelism is to let people see Jesus. He is so winsome, so unique, and He has such a wonderful way of attracting all sorts of people in every land to Himself. "I, if I be lifted up, will draw."

For several years past over 20,000 copies of the Scriptures, in whole or in part, have been sold annually in Persia, and there is evidence, too, that they are being read. The circulation of the Scriptures is in itself a great leavening factor and is doing valuable work by preparing the way for the message of the Christian evangelist. It has also been itself the means of direct conversion of Muslims.

Missionary work in North Persia is carried on by the American Presbyterians and therefore the church in the north is organized on a Presbyterian basis. In the south where the Church Missionary Society has been at work, the church is naturally on an episcopal basis. There are thus two distinct groups. This mattered very little until the past few years, for, because the great distance, and the cost and danger of traveling, the Christians in the north and in the south rarely if ever saw one another and knew practically nothing of their differences. But the safety of the country and the development of cheap motor transport began to bring north and south together. Then Persian Christians began to discover that there were some differences in the outward expression of their worship, and they asked questions. At an inter-church conference held in Hamadan four years ago the subject of a United Church for Persia was opened and explored. A continuation committee was appointed, and a second and thoroughly representative conference was held in Isfahan last year. One thing was quite clear: that the spirit of unity already exists. We are united in every essential, but we lack the outward form of unity. We foreigners were asked why it was that our divisions, which had an historical reason, should cause the Persian church to be divided, considering the fact that it had no history at all! "Settle your differences and we shall soon settle ours," they said to us.

Eventually that conference produced a series of findings in which the native Christians declared that they wished the United Church of Persia to be Episcopal (without attempting to define Episcopacy beyond what may be found in the New Testament); that Presbyterian and Congregational elements were also to be conserved; that the matter should be submitted to the Lambeth Conference in 1930 for its approval. At the same time the Persian Christians made it clear that while they sought and expected the fellowship of the sending churches in England and America, they were not prepared to accept the dominance of these churches. Persians have always been of an independent turn of mind.

They are as heterodox as Muslims (being Shiah and not Sunni) and that in itself implies a certain independence of thought.

Sufi-ism took its rise in Persia. So did Bahaism. And there is nothing remarkable in the Persian church's exhibiting a like independence of thought.

Much of the real work of witnessing is done by Persian Christians. What sort of Christians are they? Sometimes they break your heart, as I well know. But when you are up against some big spiritual crisis their faith just staggers you, and you can only get down on your knees and thank God for them. I have seen them at prayer asking God for the impossible, fulfilling the conditions to the limit as far as they knew how, and then just putting God on His honor to stand by His word.

Who are these converts from Islam? One of the delegates at that inter-church conference was the son and grandson of highway robbers. His father and grandfather were publicly executed a few years ago in Jeheran! He himself is the leader of a group of young Persian Christians who are out to win their fellow men to the Lord Jesus Christ.

Another had been a *Murshed* or priest of the sect of the *Ali Ilahis*, also known as the *Ahl-i-Haqq*.

Still another had been a Muslim Mulla. When he prayed his rich sonorous Arabic phrases made you think for a moment you were in a mosque!

They are landowners, merchants, artizans, and quite poor men. Women of all classes take an active part in church work, and several of them hold many lectures as evangelists. What is it that attracts to Christianity? I do not know. I think it is the attractive power of Jesus, His love, His beauty, His matchless purity. These conversions cannot be explained in terms of psychological processes. It is Christ coming into the life and making all things new. It is something that in its nature is miraculous and can only be explained as a new birth.

In conclusion I look back to an incident in the ministry of our Lord and the toiling of His apostles. The apostles

were washing their nets, tired, disappointed men. They had taken nothing. They had failed in the very work in which they were experts. And Jesus indicated that the cause of their failure was that they were fishing too close in to the shore. "Thrust out a little . . . launch out into the deep." That is to-day, "Venture something more. Risk something when I give the command." And they did with glorious result. One effect was that they had to beckon to "their partners in the other boat," and even then they could scarcely land their haul of fish.

We have gathered here because in some degree we are experts in our job. And, let us confess it, we have failed in the job in which we are experts. And Jesus says to us to-day, "Thrust out a little . . . launch out into the deep. Risk something." And if we do we shall surely lose all fear of our "partners in the other boat." Even we who are working in that most difficult of all spheres, in Muslim lands, see the power of Christ working in and through these various forms of evangelism; we have faith that God can and God will win the Muslims to Christ. We are going out in that faith that we shall see the kingdom of this world becoming the Kingdom of our God and of His Christ, and Jesus Christ reigning King of Kings and Lord of All.

III. IN INDIA

The Reverend E. Stanley Jones, D.D.

SELDOM has the Gospel been exposed to so many questionings and seldom have we exposed ourselves to such a fierce light as in this conference. But the miracle of it all is that we have held together; we ought to have gone to pieces in a hundred ways. We have many divergent opinions, but what is it that is holding us together? It is nothing extraneous. It is nothing less than Christ. That is the real miracle, that we are being held together. We are waiting for something, that something that will not merely hold us together, but will thrust us out in a mighty witness.

Every one of us feels that the conference is going to

mark a dividing line in Christian missions. We can stand a frontal attack on missions, but it is a dissolving process that unnerves many: the sense of a lessening definiteness of issues, a sense of something fading out. Christian missions and evangelism (for they both go together) are on a kind of water-shed to-day. Some one has suggested that we have been gathering the fuel and building altars and now we are waiting for the divine spark.

Three difficulties stand before me. I can see the way out of two of them and I hope to find a way out of the third. Three things are making us hesitate: (1) intellectual uncertainty resulting in spiritual hesitancy; (2) the fear of religious imperialism; (3) inward questionings about spiritual resources.

There are two viewpoints regarding Christ and the non-Christian faiths. One is that Christ is the fulfilment of those faiths—a kind of prolongation of truths in them. The other is that Christ is a gift of God—new and unheard of. We are facing in a fresh way the implication of these two things. I have asked myself what is the direction to which God would lead us? Jesus stands as the fulfilment of all that is good and fine, but I am quite certain that all is not said when we say that. Jesus certainly fulfilled Judaism, but in Him there is something more and also something other. You may call it difference in degree if you like, but the difference is so great that it becomes a difference in kind. The Cross of Jesus is the fulfilment of those who suffer nobly for the world, but the Cross is also something more, and it is something other. Did the Resurrection of Christ just lead us a little beyond other risings above the flesh? No, it fulfilled these risings but was more and other. Did Pentecost just lead a little further on? Oh, no, there was something new in its wonderful variety.

Our Gospel has emerged from this Council as something that has fulfilled all the best stirrings of men everywhere, but it is also grounded in that something else which was over and beyond and other.

There is a little questioning in the mind of some as to

whether any one has the right to invade another's personality. It has been said that it is religious imperialism to seek to impose one's faith upon another. There would be some truth in this if the object were to control other men's souls. But suppose it were sharing of Christian experience, then it is something different. Christian missions must take up more and more this attitude of sharing.

Are our spiritual resources sufficient to make us fully evangelistic with the consent of all the faculties of our being? We have exposed the Gospel a good deal. I found myself in India for two years exposing the Gospel as I had never done before. An intellectual battle is going on and a fierce criticism is being brought to bear upon it. For the last two years I have been doing something deeper. I have subjected the Gospel to a spiritual criticism and evaluation. I have been asking men to tell me what religion is doing for them as experience. We gathered together the best of the non-Christians and the best of the Christians and suggested that they should tell what they had found through religion. No one was to attempt to make a case or to put up an argument. It was all a very searching thing. As I came out of it I was convinced that if Christ cannot save the world, then it is not savable.

Mr. Gandhi said that religion is a matter in which we are too uncertain to be able to convert. But is not the reply of the Christian in fellowship with Christ that we are so certain that we cannot but convert? Mr. Gandhi said to me, "I have not seen Him or do I know Him, but I make the world's faith in God my own." Is that all we have to say? We must say more. I have taken as a motto for this year "I have seen the Lord." I want to share this faith with the world. I stood in a meeting some time ago and heard our Indian leader say: "Religion is so uncertain. There is a Persian proverb which says that many ships put out to sea and never return to tell of the lands they are seeking." Are we just vessels putting out to sea, with no compass and no guide and no return to tell of what we have seen? No, when we meet in Christ we cannot but return to men and

say, "Brothers, I have seen, let me share it." The missionary message must have that sense of certainty and sharing.

In the Straits Settlements I found a situation which was a great joy to me. There people could become Christians and go on living in their own homes. There I asked for decisions and got them. A thousand students at least made the decision. Among the things I encountered there one little instance stands out. I turned to a Chinese young lady, who was a teacher, and asked, "Are you a Christian?" She smiled and said, "Yes." She turned and looked across the city to the hills beyond and said, "Mr. Jones, I think it is wonderful to be a Christian." That saying took hold of my heart. It is wonderful thing to be a Christian. In a world full of flux it is wonderful to find the figure of the Lord growing upon the soul. We had round-table conferences in the Straits Settlements. In one of them a Chinese young man, who was a teacher, spoke. He said that he had these words written in his Bible: "It works." He could not give a definition of this thing or that thing, but it works. Put it under sorrow and it gets through with a song, put it under misunderstanding and it gets through with peace. The pragmatic mind of that Chinese student said, "It works." He had married a beautiful girl who was the daughter of a millionaire. Six years previously that Chinese girl had made the decision to become a Christian. At the end of two years her father had given her permission to be baptized; then her father had lost all his money. One day a multimillionaire walked in and threw a check on the table for a large sum—a fortune—and said: "This is yours if you let me have your daughter." The daughter was to be a secondary wife. The father and the daughter walked out of the room and left the man with his check. She made the choice. She would be Christ's. Had it worked? Their answer was: "It works."

One day a medical student asked me how one could find God. I took out my Bible and began to explain to him, and then in the middle of it the student leaned over and deliber-

ately closed the book and said: "Now tell me how you found Him." We cannot close the Book. But if we are to make the Book a living thing, it must be mediated through our own experience. We must be able to tell men from experience how to find God.

Evangelism must become more and more the sharing of experience. It does not mean the closing of the intellect. Jesus fits in with mental processes. He is Truth. It is not mere emotionalism. In this sharing the sharer is still a seeker: while he is sharing he is still finding. It becomes deeper and deeper and deeper.

Our deep test in India has come. We have taught India on a widespread scale reverence for Christ and now we must teach the realization of Him. Is our own realization of Him sufficiently real to make it contagious?

Many of the old things that compelled people are bankrupt now. We need something to-day that is as real and vital as when it gushed out of the heart of God. If to-day we feel we cannot go on, I would suggest that we go on deeper. Mr. Gandhi said: "Religion is so uncertain"; I would reply that it can become so certain that we cannot help but share what we have seen in Jesus Christ our Lord.

CHAPTER X

PSYCHOLOGICAL CONDITIONS FOR THE GROWTH OF FAITH

An Address Delivered on Monday, April 2

Professor William Ernest Hocking, Ph.D., L.H.D.

LET me say at once that I do not come with the conviction that either philosophy or psychology contains the final solution of any religious problem, or even that such a science as psychology exists. Psychology to-day, as I see it, is less a unified body of science than the reflection upon human nature of the several natural sciences—physics, biology, physiology. The limitations of the work of reason in dealing with any moral interest, limitations which philosophy has usually been prompt to acknowledge, have been impressed upon me by long experience and by the candid comment of friends and students. As a Jewish student once put the matter, "You cannot prove that a man should love his neighbor, and if you could, that proof would not help him to do it. I can understand how Jesus or Nietzsche could turn the world upside down, but I cannot understand how a professor of philosophy could turn the world upside down." My friend Cohen was right: proof cannot produce love. Neither, I may add, would the most perfect psychology of brotherly love bring brotherly love into existence.

Nevertheless, to persons concerned with human nature, and that means all of us, psychology as a thoughtful extension of casual self-knowledge can hardly be ignored, and may be of great value. If there is anything to be learned about the workings of the human will we want to know it. This does not mean that we want to adjust the laws of the universe to what the human will idly wishes. It means rather that we want to know what can be done with it, and how it grows of its own accord. Religion is a supernatural relationship, but at the same time a natural fulfilment of human nature. No doubt it requires, as has been said, that the Arab fit the law of God, not that the law of

God fit the Arab. But after all, if the Gospel is to be believed, God made the Arab, and the law for the Arab, not the Arab for the law. A true account of the Arab's mind would show the place for religion. And if psychology cannot produce motive power any more than the theory of engineering can produce steam, it may yet throw light on the sources of motive power.

The chief danger of psychology is that we may forget that it is talking about ourselves, and that we have within ourselves the final court of judgment for all its assertions. It comes with the misleading prestige of the official portrait painter, whose result we are sometimes browbeaten into accepting even when we cannot recognize the likeness. We have to remember that there is no one definitive portrait of any person, and for a similar reason, no one definitive psychology. Just as it may take several portraits to give us a good idea of a person, so there will be many types of psychology from which we can learn, and the many varieties of psychology at the present moment are not wholly a disadvantage. With this in view let me comment briefly on two of the more prominent of the psychologies in vogue to-day.

Behaviorism is simply the resolute effort to learn what we can of the mind through behavior: that is, through its physical expression. This effort is entirely justified. Certainly our usual way of learning about minds other than our own is by way of their bodily expressions; and there is no reason why we should not try to be scientific and thorough about it. But the most intimate life of the mind, that is to say, its most important part, will always be better known from within than from without. And when behaviorism undertakes to tell us that this external expression is the mind itself, the time has come to consult our own self-knowledge and to declare the theory absurd. When a student who had been steeped in this type of psychology was asked, "What is an idea?" he answered, "An idea is an incipient laryngeal articulation supplemented by certain subtle visceral reverberations." The language is strong,

and perhaps the meaning is clear! But I defy any one either to use this definition, or to use his ideas while thinking of them in these terms! One may have an idea of an idea; but can one have a laryngeal articulation of a laryngeal articulation?

The Freudian psychology is more germane to our own interests. It presents a valuable account of the divided and unhappy self in need of cure. It enlists the immediate attention of mankind, by beginning with this universal fact of the profound unrest, dissatisfaction, and division of our natural selves; and by inviting psychology to enter the clinical field in the great enterprise of the cure of souls. What is this division and conflict within human nature which Freudism represents? It is the division between our natural impulses on one side, repressed and unsatisfied, and an artificial censor on the other side, which joins hands with the social order in doing the repressing. The task is to set these imprisoned impulses free by transforming or "sublimating" them, until they can pass the censorship. In its methods (which give the name psycho-analysis), it requires the patient to face his own inner problem, and recognize his own "complexes" for what they are, in the light of a sympathetic but obligatory social judgment. It makes use of devices long known to religious practice, such as confession and auto-suggestion. As a cure of souls, religion has much to learn from this modern paralleling of its ancient practices. But, in my judgment, the Freudian psychology applies to a very limited group of sufferers; because the division it deals with is not the fundamental division within human nature. The real self is not exclusively on the side of the repressed impulses, and not purely opposed to the censor. I do not believe—and I shall give further reasons for this later on—that the great masses of mankind, whether the depressed masses or those made ill by "civilization," are suffering from complexes of the Freudian type.

Let me then propose another picture of human nature, not as the picture, but as a picture which may be useful for

considering the religious relations of the human self. At the background of the picture we may place the hereditary endowment of human nature. This endowment takes the form of a number of impulses and capacities which we may call instincts—the name is unimportant. These instincts receive separate names, pugnacity, fear, hunger, sex, constructiveness, curiosity, sociability. These are sometimes thought of as a bundle of separate hereditary tendencies. They are not really separate, for they are all manifestations of a single central impulse. This central impulse, the core of our hereditary endowment, has received various names. Schopenhauer called it "the will to live"; Nietzsche, "the will to power"; Bergson, "*L'élan vitale*"; and Freud, "the *libido*." The name is unimportant, and for many purposes it would be better to leave it unnamed, but for the sake of showing its relationship to the other instincts let us adopt Nietzsche's phrase, "the will to power."

Hunger is a manifestation of "the will to power," for in satisfying hunger we are passing from a state of comparative powerlessness to a state of renewed energy, and in the process of eating we are asserting power over an alien material which we are making part of ourselves. Curiosity is a desire to achieve that position of power or mental control which accompanies knowledge. Sex-love may be understood as a form of "the will to power" which may reach the most miraculous expression of which human beings are capable by creating a new life. Fear is not so obviously a form of "the will to power," but, clearly, fear is the impulse which leads us to escape from an environment in which our powers are inadequate to an environment in which they may operate with success. In some such fashion we may understand that the human being is by heredity a group of specifications within a single central impulse.

Now the history of the human being is one in which this central impulse develops, changing its form and also its degree of control over the several instincts. In infancy we have an era of violence, in which "the will to power" undertakes to assert itself by main force, and during childhood it

has to learn that satisfaction is not reached by that method. In adolescence we find it taking forms in which aggression is in the background: self-assertion is veiled by a certain consideration of other wills. This is an era of conceit for the boy and vanity for the girl. Conceit is an auspicious fault: it involves willingness to take responsibility beyond one's power, as a preliminary to mature capacity for responsibility. Vanity is a form of "the will to power" which desires ascendency, not through what one may achieve but through what one intrinsically is. This is also an auspicious preliminary to a maturer dignity and self-respect. The defect of both conceit and vanity is that they retain the element of competition, the desire to have something at the expense of others. "The will to power" reaches its maturity only as it discovers a non-competitive manifestation, as in "the will to power" through ideas. For if one controls others by ideas, as does the reformer, the adviser, the guide, the true statesman, the educator, he controls them only in so far as he imparts to them these same ideas. That is: he can control them only by serving them; he can exercise power only by giving power. "The will to power" thus becomes a spiritual force, and loses that quality of self-interested antagonism which is involved in the phrase as Nietzsche uses it. It is power for, not power over. We are justified in seeing in this life-history of "the will to power" the soul of man struggling to dominate its material attachments, and making the several partial instincts more completely portions of itself.

Human nature thus has its own inherent tendency to grow; but it does not, of its own resources, succeed in completing its development. "The will to power" in many men, yes, I think in most men, comes in sight of this mature, spiritual, and better-than-selfish outlook so that they know very well what it means. The maternal instinct, the paternal care of men for their social group, as well as for their families, which becomes the political interest, the instinct of workmanship, which cares for its achievement in complete independence of personal reward,—all these natural

dispositions conspire to give life a glow of value which lifts it well above the animal level. But it is in few men that such unselfish interests attain the level of passion; and in still fewer that they succeed in dominating the several instincts. If we consider the great depressed masses of mankind, we should have to say, in terms of this psychology, that the central and spiritual tendency is incompletely dominant. In every civilization, some kind of equilibrium is reached, in which the several cravings of human nature get their satisfaction one by one; but the development of the individual self toward unity and peace seems to strike an obstacle and remain suspended. In particular, those impulses which lie at the base of the great human passions, namely, pugnacity, sex, and greed, retain a degree of separate and rebellious independence,—perhaps we should say, of self-determination. And the result is a variety of racial or national types in which we recognize characteristic virtues and characteristic vices, among which deceit, idleness, lust, intolerance of opposition, fickleness, love of gain are very common factors. In our casual judgment, and, for that matter, in many considered judgments, these vices with others are accepted as persistent and unchangeable qualities of the several groups of mankind.

Why is it that these moral levels persist? Why was it so great and so rare an event in human evolution when the ancient Greek people outgrew the naturally pugnacious intolerance of opposition and achieved that "animated moderation" in discussion which made possible the first democracies? Why is it so hard to cure men of tribe "X" of their easy insultableness and knife-flashing. Why is group "Y" so hopelessly dilatory, idle, and short-winded in carrying out agreements? Is it the fatal influence of climate, or a limit set by the organic texture and energy supply? We have neither right nor reason to believe that a natural necessity imposes a demonstrable vice on any human being or group of human beings. We must find our answer by placing ourselves at the center of the individual's motivation; how does he feel about it? When the murderous

impulse seizes him, he has simply ceased to see any significance in further tame and acquiescent living. Or, when he gives up his work, it is because he has lost his sense of mastery and has begun to feel himself a slave, if labor must continue toward that unexciting end. Or, when he cheats, the immediate advantage has overpowered his interest in the unprotected responsibility. In each case, there is an interest beyond himself which his "will to power" might include, but he cannot bring himself to care enough about it. Hence, his other passions strike out for their own objects.

And while this lack of unity in the person brings about a degree of subconscious strain, which to some extent spurs on to further progress, these groups find other ways of relieving that strain, namely by occasional outbursts of orgiastic excitement. In every great human group there will be found, I think, some form of enthusiastic observance, such as the *zikr* of the Islamic world, which has become an essential part of its life because it provides relief from these subconscious strains and re-adjustment of the disproportionately exercised functions. And in so far as these enthusiastic observances do their work, these human multitudes are free from the complexes of the Freudian psychology. They are, indeed, divided and unhappy or incompletely happy selves; but the division is not between repressed impulses and a censor whose authority is derived from social taboos; it is between unrepressed impulses and the whole craving of the self to unify its life.

It may be worth while to examine the three great natural passions, each for itself, in order to see how human nature develops to a certain point, and what is needed to carry it farther.

There are few human groups which remain at the stage of primitive greed. Economic necessity has served as an elementary moral instructor, as well as a technical spur. The necessity to labor and to save brings with it forethought, prudence, a degree of integrity, invention, and the beginning of culture. The limit of this development seems to be set in

the imagination, rather than in natural energy; for it takes imagination to sustain a long-continued exertion for a distant end. The absence of interest in distant ends and the corresponding unwillingness to work and to think are among the most stubborn "snags" in human progress.

But every increase in economic power brings also a new capacity for greed, and new inducements to theft and deception. Thus the fact is obscured that, other things being equal, the economic passion for power over nature has a spiritual value; that the state of powerlessness is wrong, and acquiescence in economic weakness a defective state of will. Power over nature is not necessarily competitive; if the central will could complete its spiritual growth and dominate, the increase of wealth would always be an increase in general welfare. Even as things are, there is an instinctive recognition among men that where economic power has advanced a spiritual ascent has been made; and that it lies in all human nature to achieve this ascent. No religion which glorifies powerlessness, or fails to abet human nature in its war against poverty and idleness, can be a true religion. On the other hand, there is nothing in the economic passion itself which can push through the motive of personal greed to a non-competitive or unselfish form.

I do not hesitate to say that in the way in which the sex-impulse is expressed among any people we have the nearest measure of its human worth. The habits of sex are of the most obstinate character; and wherever they dig in there will be set the most stubborn and subtle obstacles to further advance. The national fiber and its capacity for political life are largely governed by this, often invisible, factor. For wherever the central impulse is imperfectly dominant over the sex-impulse there result softness and irritability of temper, a lack of reserve energy, and an early decay of powers, a deficient objectivity of interest, incapacity for sustained public spirit, and plausibility of speech without substance. Sex-preoccupied peoples exist; and they are not exclusively or even primarily the peoples we call primitive.

Human nature in its own resources contains various correctives for the dominance of lust, such as ambition, labor, and the larger meaning of every well-defined family order. But social progress itself again conspires against these natural correctives, and the sex-impulse is commonly worked into the round of an artificial life as an element of amusement and of redress for other unbalances. Its great obstinacy lies in the fact that it provides, like the enthusiastic observances of which we were speaking, and sometimes as part of them, an available exaltation and release of strain, a temporary image of super-manhood, an experience of attainment without moral cost. Every religion has its account to make with sex-love; and these accounts have commonly been admonitions to restraint and ideals of chastity which have little affected the masses. It may be said that religion has usually recognized its rôle to provide an ideal substitute or sublimation for this passion; and it is noteworthy that the great religions all arose in warm countries, as if to assume this burden at its most difficult point. But most of these religions have surrendered in some measure, a few making sacred prostitution a part of their own ritual, and others leaving mankind to alternate indulgence and repentance.

Human nature shows its intrinsic healthiness in no respect more than in the promptness with which it corrects its more savage aggressive impulses, and transforms its hatreds into social and tolerable expressions. Pugnacity is too visibly destructive in its crude form to be allowed to remain crude; and we find here and there the ideal of its complete suppression set up. But this ideal is futile in part because misconceived: these passions are too precious to be destroyed—their energies belong to the current of "the will to power." But no human group has achieved this transformation; and the untransformed residuum displays itself in the internal social friction of envies and feuds, party- and class-hatreds, and in the still more ominous muttering of racial hostilities and national wars. Religion has always admonished men in some degree to love each other and to cease from war; but the fertility of the human will in devising

new and subtler methods of self-promotion at the expense of others has hitherto almost concealed from mankind the growing magnitude of the problem, and the great distance of most social groups from its solution.

It would not be fair to human nature to represent it as everywhere suspended in its development or as anywhere satisfied with this incomplete dominance of the central "will to power." The fact is that it is everywhere dissatisfied with itself; it knows its condition to be bad even when it remains acquiescent in it. The several instincts taken by themselves are neither bad nor good; but the original nature of man is something more than these several instincts, namely, the demand for their fusion. We know that the unfused, disunited state of our impulses is what ought not to be; and hence that in this sense original human nature is bad. But the judge who knows wrong to be wrong is a good judge; and in judging itself to be bad, human nature is good; the more so as it tends and continues to tend toward unity with itself. Let us dwell a little on this moral situation.

We do not know in advance what is going to satisfy our wills, any more than we know as infants what kinds of food the world contains to satisfy our palates. But we know more about that ultimate good than we have so far indicated. We know that it raises a question, otherwise a biological mystery, of our right to enjoy what we enjoy, the question of a dessert. Hence each of our major impulses is attended by an uneasy awareness that its success ought to be subject to a condition, and a paradoxical condition at that: we deserve to have only what we are trying for when we do not have to have it, when success is not the first necessity of life! Thus, we know that only he deserves wealth to whom wealth is not the main object. With regard to sex-love, only he (or she) deserves marriage to whom marriage is not the great aim of life. With regard to pugnacity, only he deserves victory to whom victory is not a goal valued for its own sake. Detachment from satisfaction is a condition of deserving satisfaction.

It seems to me that this sense that the satisfaction of the great passions must be conditional and secondary exists and hangs over them like a shadow long before there is any clear perception of what they must be secondary to! It is certainly not the result of sophistication. There is no people which does not show a contempt of greed in some ceremonial restraint of the exhibition of hunger in eating, and the like of other impulses. It is like a place kept open in human nature, or an unsolved problem which cannot be forgotten, or a subconscious groping and expectancy which makes restraint an auspicious even when a painful course. The tendency to asceticism instinctive among the spiritually ambitious in all ages and the honor paid to asceticism show the persistent strength of this natural conscience, this shadow of conditionality. We continue to feel this respect, as we do for the life of Gandhi, even when we recognize that it is not a complete solution. A prosperous civilized life which would prefer to forget its inner law of restraint still finds itself impelled to acknowledge it in its external behavior. Hence the widespread hypocrisy of civilization—the pretence not to be greedy or avaricious when we are, the decent cloak we draw over our various animal hungers and lusts, the cover of politeness and diplomacy under which we conceal our hatreds. It is this element of hypocrisy, and not the restraint itself, which makes the work for our cynics and satirists, our Bernard Shaws and our psycho-analysts. It is also this element which provokes the alternative experiment, commonly ascribed to our "younger generation," the experiment of frankness, determined to avow and express the actual state of its desires, and to challenge the wraith of this vague inhibition. "If God made me vulgar," so it declares, "then vulgar I shall be and make no apology for it." If the unrest and longing of human nature could be banished in this simple way, it would amount to a great moral discovery; but the attempt to cancel such a problem is a sure way, and one of the best ways, to re-assert it.

What is it, then, that we human beings are looking for? What is that for which individuals and societies, in their

several halting places, have kept a place open? And why is that thing so difficult to find? We already know the formal answer: human nature requires a central passion, a lighting up of its "will to power," in such wise that its several instinctive interests can be fused within itself and thereby be subordinated. And the difficulty is that we cannot have a passion for the asking or simply because we need one. The capacity for passion has to be in the man; but the object of passion must be found outside; and whether any man finds that object, and thereby finds himself, can never depend on his psychological equipment alone. The tragedy of human life everywhere is its latent and unrealized greatness —unrealized because the outer reality and the inner power have not met at the angle of release. Is it then a mere accident whether one finds, or is unable to find, that in the world which can elicit his complete capacity for devotion?

Certainly not: a universe so ordered would be essentially unjust and deserve our condemnation. Mankind has persisted in the opposite belief, in spite of all appearances: namely, that the object of its highest passion is the most universal and accessible of all objects. This is its "religion," this belief is its "faith," and this universal object is its God. All religion calls upon men to love God supremely; but the question persists, How is this possible? And just what does it mean?

Let us put the question this way: What is it that will completely satisfy this spiritual "will to power"? Our answer is, the power to create, and to create in the medium of personality. This is not an aim which any man presents to himself in advance; it is a discovery that men make, that in lighting upon a relation to other human life in which one can give personal life, whether as parent or teacher, as legislator or reformer, as lover or as friend, a presentiment of satisfaction is experienced: one knows at once that the realization of life lies that way. This means that nothing can completely satisfy the human being except to be as God, in this capacity of giving life. And this is precisely what we cannot be, or without presumption assume to be.

We do not in fact possess divinity; we have neither the right nor the power to create. This power might belong to one who already had the divine passion; but this passion can arise in us only as we have the power to create. We are involved in a circle: we can find our own cure only by being able to cure others; and we are not able to cure unless we are first cured. This is simply one way of stating the moral dilemma of mankind which has long been recognized: How can anything perfect come out of the imperfect soul? How, with pugnacity and hatred salient in my heart, can I bring about harmony? How with self-interest rampant in my inner wishes can I promote unselfishness? How can I experience the power of the lover of justice, when in fact I love it very languidly and with reservations? Human nature lacks the power which alone will satisfy it, because it does not care enough, and cannot, of its own power, increase its degree of caring. As Herbert Spencer put the case: "I can do as I please, and in this sense I am free; but I cannot please as I please." I cannot by any degree of resolution force myself to love my neighbor more than in fact I do. And my love of God can never soar far beyond this very moderate love I feel for my neighbor: the two are intimately connected. Human nature, then, cannot save itself.

This, then, is the situation, stated in psychological language, into which the great religions of redemption enter, each with its proposal for rescuing human nature from the circle of its own impotence. Each perceives rightly that men's power of enthusiasm rises rather than falls with the magnitude of the demands placed upon him, provided he can face them with hope rather than with self-abasement. Each brings him into a relation with super-nature, adding a vista of infinity to the finite outlook of human life. Each undertakes in some fashion to restore his confidence, and to bring to him an immediate experience of the attainment of his goal. It is not within our scope to consider these various religions; permit me simply to indicate how, as I understand it, Christianity meets the problem.

First, it brings to imperfect human beings an authoritative assurance of their worth. How does it do this? There is nothing within the limits of human experience which can restore a shaken self-confidence so effectively as the discovery that we are cared for by some one else. Worth seems to be conferred upon us by that outer valuation. But these human appreciators after all, are finite, and perhaps biased in our favor; and we are torn between the impulse to conceal our defects and the impulse to reveal all of them, in order to be assured that their affection is not built on illusions. What we ultimately require is an assurance based on absolute knowledge and judgment. Christianity proffers that assurance, not in the form of a theoretical statement alone, but in the form of an historic deed; a sacrifice whose motivation can be nothing whatever but care for the possibilities of human nature, caught in just such persistent imperfection as we have been describing; a deed, furthermore, which is without age, since its consequences are all about us in the present, and so widespread that few human beings are untouched by them. But what lends this deed its authority, or assures us that the judgment it conveys has the clarity of truth?

These qualities are conveyed by a second characteristic of Christianity, namely, its absolute moral demand. If Christianity were the expression of a sentimental and indulgent love, if it were a recommendation of kindness and mercy addressed by servile classes to their overlords, we might well distrust the judgment from which it issued as overweighted by a pathological compassion. But the demand of Christianity is unsparing; it announces the requirement of perfection, and gives that requirement its final emphasis in likening this perfection to the perfection of God. "Be ye therefore perfect, even as your Father which is in heaven is perfect." We know, in the presence of this injunction, that it is right; that we can demand nothing less of ourselves. Human nature finds in this requirement its deepest despair, but also its highest dignity. Nothing but an absolute standard can give us the complete measure of our

moral failure; yet in accepting this requirement we take our due place as akin to the divine nature. Life attains a new majesty, and becomes the scene of a new passion. We have done with all moral fatalism, and all rest in the half-way stations of human growth; we have begun a journey which reaches through eternity, and every human comradeship is charred with inexhaustible value and importance.

In the third place, in conferring the right and the power to love, Christianity conserves the energies of our several instincts. The love which it requires is interpreted as concrete, ministering to both soul and body. In this way, the cosmic passion for righteousness and the spread of righteousness, instead of subtracting from the energies of the other passions, promotes them.

Thus, in regard to the economic passion. Here we have on the one hand an injunction to take no thought for the morrow, and, in general, to fear the spiritual dangers of wealth. On the other hand, we are enjoined to minister to the physical necessities of others, to give food to the hungry, clothe the naked, heal the sick. This looks like a clear inconsistency. Why should we prize that kind of provision for others which we count unimportant for ourselves? In most systems of morals, there is an attempt to bring these two sets of values to equivalence. The Stoic tried to bring about this equivalence by diminishing his concern for his own fortunes to the level of his concern for the fortunes of others: As we bear calmly the distress of others, so let us bear our own distress. The Golden Rule, as usually interpreted, makes the equation run the other way: As we concern ourselves with our own wants, so let us concern ourselves with the wants of others. But what if we do not concern ourselves at all with our own wants? The teaching of the Gospel allows no remission here for our material ministering to others: it establishes an inequality, and this inequality results from the nature of love. Love desires to transmit both soul and body; but the direct attempt to transmit the soul, that is, to improve others by giving them what we have, runs the danger of all the ills of self-conscious

rightness and of our ignorance of the others' innermost needs. We can much more successfully and certainly meet a physical need. What, then, if we should transmit the spirit by way of the body? That is the solution: we are to give a cup of cold water, but not because the cup of cold water has inherent value. The cup is to be given "in the name" of our own faith; the meaning of the act of giving becomes an essential, though unexpressed, part of the gift. The relief of thirst and the relief of the ideal need go together.

Thus love not only permits but demands the mastery of nature, because through this mastery life can be spread abroad. Love makes for the establishment of family life, so far as that life is an embodiment of itself. Love finds a use even for the passions of pugnacity. Here we find a striking contrast between Christianity and Stoicism. Both these systems of thought and life opposed the gladiatorial combats of Rome and the practice of infanticide. Stoicism failed to make an impression on these practices, though it had the ear of the best in Roman life. Christianity eradicated them, and Lecky celebrates this success as one of the greatest reforms of history. The ideal of the Stoic was self-control; the ideal of the Christian, the transformation of the world. The one undertook to suppress and conquer his wrath; the other undertook to use his wrath in an opposition to evil which persisted to the death. Christianity employed the energies of pugnacity, not to establish each one his own rights, but to establish each one the rights of others; and thus it had made possible in the modern world the rights we enjoy and the democratic order.

The Christianity of the Gospels has no social platform: no program of social reform or reconstruction can be extracted from it. But it provides the only principle on which an enduring social order can be built. It is a principle which asserts that there is nothing in any social order which has in itself sufficient or self-renewing value. The only thing in any man that needs to be satisfied is his capacity for power in the form of creative love; and there will always be men to whom neither wealth nor warfare nor family life

are necessary either for happiness or for fulness of life. But if, given this love, there follow from it these various modes of behavior, the social forms that are built will have in them the qualities which make for permanence. By losing life both the individual and the social order may save it.

Is the Christian solution a true solution, and is it the final solution? I think that an answer to these questions cannot be reached by philosophy. I think there can be no proof. It is a question for each individual whether in fact he finds here the final solution for himself. It is a matter in which one's sense of truth must unite with his personal experience. The cure of the soul must take place in an experience of attainment and a certainty for oneself, an experience which has in it the element of infinitude and a contact with ultimate reality that is with God. This immediate experience certainly does not imply the attainment of moral perfection; but it implies the attainment of an absolute rightness of direction. If one's face is set towards perfection, perfection dwells in him, as the idea of the goal dwells in the mind of the traveler; and this is that radical difference between his position and the position of the lost wanderer, that he has a certainty of direction.

The question which is sometimes raised as to whether the religious life involves a discontinuity from natural life may answer itself, for discontinuity here arises, as it commonly arises, in the midst of continuity. It does not contradict continuity but it appears as another aspect of the continuous change. The ball thrown from the hand at some point in its upward journey begins to turn downward, and in its direction at the point of transition there is an immediate change from going up to going down. There is a discontinuous reversion, but the movement of the ball in the physical plane is a continual curve. Likewise in the religious life, the attainment of certainty in one's aim and status involves discontinuity which builds itself into a continuous growth.

Let me conclude by a few considerations regarding the contact of different religions. Each of the great religions

in its own way undertakes to meet the problem which we here outline. One advantage of the psychological description is that it may furnish a common coin in which the theological terms of these various religions may be expressed and brought to a fairer understanding. It is important in the estimation of the different cultures that the deepest mutual understanding should be achieved and that religions should be in contact both at the bottom and at the top in the persons of their most thoughtful representatives. The contest between religions is not primarily a contest of truth; it is a contest of motive power. It is, as far as metaphysics is concerned, universal. Metaphysical truth belongs to all symptoms alike, and there is no possibility of confining the true conception of God to one religious system and shutting it out from another; but the various religious systems have been differently effective in accomplishing the release and unification of the power of human nature, and their competition in this respect cannot be for displacement but for inclusion. It is not so much a matter for debate as it is a matter of the spontaneous self-assertion of the most profound motive.

If I were to venture a suggestion with regard to the contact of religions it would be in the form of a development of movements already under way. There must be first the traditional missionary enterprise with its ideal of transmitting to others that which one has found for one's self, and carrying with this the ideal of synthesis of religious values and preserving the loyalties of peoples to their own historic spiritual life. Secondly, there must be the type of contact which in appearance is purely humanitarian—the work of education, of philanthropy, and of the dealing with social problems, so far as they are not properly dealt with by other agencies. But in this humanitarian effort there is to be retained the principle of the cup of cold water given in the name of one's own profound faith; not that this faith need necessarily be vocal, but that it is present as the implied answer to the recipient who asks, What is the motive of this deed of help?

There is a third type of contact which is relatively new, and which I would call the contact of mutual intuition, that is, the contact implied in conversation; where one comes not to teach only but also to learn. One finds in various places the beginnings of such types of contact, as in the *ashrams* of India, where there are centers of meditation not only for sadhus, but also for Hindu and Christian together, as developed by Arthur John in Chittoor. I have a vision of a future possible development, taking the form of a train of hospices throughout the world which will be places of residence and of meeting, where travelers can meet the thoughtful representatives of the local faiths, not only sporadically but for considerable spaces of time through residence together, where there will be chapels, shrines, libraries, and audience places, but particularly places for continued quiet conversation, the meeting of ideas, and the silent transmission of sources of inspiration through such contact. Nothing could be expected in tangible or statistical results, but much could be expected in the way of mutual understanding, within the scope of what I understand to be the ultimate objective of all missionary enterprise, the creation of a common spiritual life among men. For it is the hope of the world that men shall not ultimately be apart in the deepest sources of their motivation. If by any means such unity can be promoted, surely this silent growing together of faiths will further it; and we should realize the saying, "I am the vine, ye are the branches."

CHAPTER XI

THE CHRISTIAN APPROACH TO THE JEW

An Address Delivered on Tuesday, April 3

The Reverend James MacDougall Black, D.D.

THE report of the committee upon work among Jews might well be regarded as the first of the reports dealing with the non-Christian religions. We are too apt to forget that Judaism is one of the non-Christian religions—one that has been most hostile to Christianity from the days of the apostles until now. Two conferences were held last April under the auspices of the International Missionary Council, one at Budapest and the other at Warsaw. There were from ninety to a hundred delegates present at each, representative of every approved society and church at work among the Jews. Dr. John R. Mott was in the chair and that fact speaks for itself. These conferences acted, as it were, as a special committee of this Council and are now reporting as the first of the committees to produce definite conclusions. There was no more appropriate place in which this report could be presented than in the Holy City of Jerusalem, which was the ancient home of God's people and sacred to Jew and Christian alike. The findings of these conferences have been published in a special volume which presents a great situation, that is at once a great opportunity and a great possible peril before the Christian Church.

The last generation saw an amazing change in the attitude and outlook of the Jews. It was one of the few indirect blessings of the World War that it liberated the Jews from their state of isolation where, in Europe at least, they had lived in Ghettos shut off from the communal life of the people among whom they lived, shut off except for occasional pogroms and continual suspicion and persecution.

One of the first findings of both conferences was a frank and full confession on behalf of official Christendom of sin in their age-long persecution of this ancient people. One cannot over-estimate the weight of misery that has been imposed

upon this hapless people down the centuries, often enough in the name of the Church.

But happily a great change has taken place in the attitude both of the Christian Church and of the State. The Ghetto has gone, thank God, and gone for ever. The war brought the Jew a political liberation. He is now out in the open with his Christian brethren. He had to fight during the war together with his Christian brethren and now he feels himself to be on an equality with them. But the political liberation has meant also an intellectual and spiritual liberation and it is here that we find either a possible opportunity or a possible menace.

The menace is this—that the Jew everywhere by his traditional genius is flooding our universities and acquiring all the secular science and learning that modern life so richly presents. As a result their young people are throwing off their ancient religion as an outworn thing that has no message for the young, eager, modern mind. We cannot hail this as a source of congratulation, for it would be no gain if a good Jew were only transformed into a bad Jew. There has been no finer citizen in the world than the good Jew, who is under the inspiration and restraints of a great religion such as we get in the moral commandments of the Old Testament.

But we have to face facts, and the big fact is this desertion of the synagogues and the disruption of the faith. We are complaining rightly enough of the secularization of our modern society. Have you ever estimated how much that is being added to and may yet be added to, by the loss of faith of young eager Hebrew minds? These young men who have broken with Judaism are turning eagerly to all sorts of humanitarian, socialistic, communist creeds. It is amazing to reflect that most of the leaders of communism in Europe have been Jews who had lost their faith: men like Bela Kun in Hungary, Lenin and Trotsky in Soviet Russia. These were the men who had broken from their old faith.

I want you to realize the menace to the Church of the disillusioned Jew who has lost his faith. There are 15,500,000 Jews in the world and there are over 10,000,000 of them

lying like a great shaft in the heart of Central Europe. Think what it would mean for the churches of Europe to have this great block of Jews right at the heart of their civilization if they should drift from their own religion and remain untouched by Christianity. From the angle of sheer policy it would be the most dangerous thing for the Church to have 10,000,000 Jews unevangelized in the heart of the European home-base, or 2,500,000 at the center of the American home-base. They would subtly influence the outlook and would spread more deadly leaven of materialism and secularism than has yet been experienced. But it is not the menace that most impresses me (although that should not be overlooked) but the new opportunity for Christ among this moving and inquiring people who have been so shut off from Christian cultural influences for centuries. The movement towards inquiry regarding Christ has been massive in Central Europe. I should like to illustrate the change of outlook among these people from my own experience.

Last Easter I went with one of the missionaries of my own church to the opera house in Budapest where Bach's great music of the Crucifixion and Resurrection was being sung. I asked the missionary if there were any Jews in the great audience. The reply was: "You would be lucky if you could find 300 Christians; the rest are all Jews." The conductor of the orchestra was a Jew; two of the solists were Jews; three-quarters of the choir were Jews. Now notice that that represents a change of attitude and outlook which was impossible a generation ago—the Jews listening to the singing of the Crucifixion and the Resurrection of Jesus.

A fellow delegate from Edinburgh, an elder of my own congregation, Sir Leon Levison, himself a converted Jew born in Palestine, was asked to meet some Jewish business men in Budapest who wanted to know why he, a Jew, had become a Christian. He expected two or three to turn up, but he found about ninety-five men, doctors, lawyers, professors, and men of business coming to meet him, and they

kept him until one o'clock in the morning asking questions about what he had found in Christ.

Or take Klausner's book about Jesus, written in the Hebrew University in Jerusalem. Such a book would have been impossible twenty years ago. It wipes away every slander that has been uttered against Jesus and holds up Jesus as the ideal of their race. The Jew has ceased to revile and spit at the name of Jesus. We are in a new day of great and priceless opportunity, a day for which our fathers had vainly prayed. The Christian Church will be criminally negligent if it neglects this amazing opportunity. We shall be judged in this generation by the use or misuse of this open door. I want to make some practical suggestions which the conferences on Jewish missions desired to lay upon your hearts.

There are Jews everywhere, for they are still the great dispersed people of the world. They are in all lands, cities, and parishes. The Conferences urged that every local church and every clergyman or missionary should seek to get in touch with and win the Jews around them to the love and life of Jesus. If they do not undertake this work, no one else will do it.

They urged on churches to undertake some definite work on their own charges for the winning of the Jews for Christ. I think that in Great Britain there are only two churches which are definitely undertaking special work among the Jews. There is the Church of England, and the Presbyterian Churches of Scotland, England, and Ireland. Other churches give spasmodic contributions to special societies, but we should like to see the churches harness themselves definitely to this task of our generation.

It was the unanimous testimony of all Hebrew Christians that they had been first inclined to Jesus Christ not by argument, but by the loving Christian friendly act of some Christian man or woman. The enemy of Christian work among Jews had always been enmity, suspicion, or social ostracism. Christian countries are still lamentably guilty of unchristian conduct. The Conferences called upon these

countries for a real Christian friendliness for the Jews in their midst.

The Conferences came to the general finding that the greatest lack in work among the Jews is in the matter of literature. We need good, wise, and reasonable literature to put into the hands of the Jews. A great deal of the stuff now distributed is either pious "tosh" or so biased that it grossly offends. They thought that there was nobody that could so wisely undertake this task as the International Missionary Council. If a well-qualified person might be selected to write a short handy book or pamphlet for general use among the various churches and societies, it would be a great service to the cause of Christianity among the Jews.

There is the immense gain which the Jewish genius would bring into the Church of Jesus.

We lay this great cause with its new and amazing opportunities before the mind and conscience of the Council and before the churches of Christendom, asking their prayers, their sympathy, and their help, that the brethren of Jesus, the people whom He loved, the people we in Scotland would call "His ain folk" may be gathered into His Church for the Kingdom of God and the love of our Saviour.

THE CHRISTIAN MISSION TO THE JEWS

An Official Statement of the Council

IN view of the needs and opportunities of the present situation in Jewry throughout the world, as shown in the volume reporting the proceedings of the two international world conferences held at Budapest and Warsaw in April, 1927, this Council appeals to all the churches of Christendom to consider the claim for active work among Jews, and especially to study the changed conditions which call for intercession and for increased support of all the recognized agencies now laboring among this people.

The Council further refers the findings of the report to its Committee for favorable consideration and action.

CHAPTER XII

MEDICAL MISSIONARY WORK

An Address Delivered on Wednesday, April 4

C. Frimodt-Möller, M.B., Ch.B.

OUR Lord used a great proportion of His time to heal the sick. There must have been a special reason for this and the question arises, Why did Jesus heal?

He did it not in order to attract people, or to get an opportunity to speak to them, least of all in order to perform miracles.

When John the Baptist was in doubt whether Christ was really the One whom God had sent, Jesus would never have answered back that "the blind receive their sight and the lame walk," if He had not meant that the act of healing did, in an essential way, reveal Him as the One whom the Father had sent.

The Lord saw very few spiritual results of His healing. When in spite of this fact He continued to heal to the extent He did, the reason was His compassion and mercy, and that He was so permeated with the love of the Father that He could not but heal those who asked Him for help. The motive of His healing was to reveal the attitude of God towards men, the attitude and mind of the Father with whom He said He was one.

Medical missions, and the work of Christian doctors, should be a sincere attempt to walk in the footsteps of our Master, approaching people with the same intention and in the same manner as the Lord did, thereby revealing the attitude of God towards men. The act of healing was to the Lord an essential part of His work in proclaiming that "the Kingdom of God is nigh." The ministry of healing should be an essential part of the work of the Church.

The Lord did not heal every one. At the pool of Bethesda we read that there was a multitude of sick, but we hear that He healed only one of them. Medical mission work must never attempt to take the place of medical relief to the

people of the land, which it is the duty of the government to provide, for the Church of Christ should never be without facilites for healing.

Medical missions should not be established with the sole object of getting hold of people, for the Lord never used the act of healing in that way. Medical mission work must never be misused in any way as a means to force upon sick people a religious teaching they have no desire to listen to. The Lord did not speak with every one He healed about the belief in the Son of Man, but He could not but heal the sick. People have thought and spoken of medical missions as a philanthropic agency, a pioneer agency, an evangelistic agency, as a means of reaching certain classes, for instance Muslims, women in zenanas, and frontier tribes. It is true that medical missions have been an example of good work, that they were the first to open certain lands and have made the work of the evangelist easier, that they have won the friendship of hostile people and tribes and opened the doors of zenanas. But medical mission work is not a mere agency: it is an essential part of the Christian message and the motive for healing the sick is a God-given compassion, such as was in the heart of Christ. Our plea is that in the thinking of Christians the ministry of healing should take that place.

We heard the other morning that the Gospel on the mission fields should not only be presented, but "passed on." There can be little doubt that just in the present world situation we have in the act of healing a most forcible way of "passing on" the message, if the medical missionaries and the doctors belonging to the indigenous churches are able to approach the sick in the spirit of Christ.

It cannot be a mere coincidence that the opening of the doors of the non-Christian world to the entrance of the Gospel, about the years 1850 to 1885, practically coincides with the great discoveries of modern surgery and medicine, which placed in the hands of the Church a power of healing never seen since the days of Our Lord; and that, just at the moment when the Student Christian Movements sent out

hundreds and hundreds of young men and women, this power of healing was then at hand, to be used by them in the proclamation of the Kingdom of God.

When the Lord opened up the great non-Christian world and sent out His messengers, He gave at the same time to His Church the new power of healing, and He gave it in order that it should be used. Though the ministry of healing had its place in the early Church and down to the medieval time in several European countries, the Church has during the last centuries through hospitals and medical institutions handed over to the State practically the whole act of healing. In these countries the Church is beginning to regret it and to remedy its mistake.

The situation on the mission fields is in this respect a critical one. If the sending countries begin now to close their mission hospitals and reduce their work of healing, there will be repeated in all the indigenous churches the same mistake of leaving wholly to the State the ministry of healing which should be an essential part of the work of the Church. It is during the next generation that the indigenous churches must prepare themselves to take over the medical mission work. If it is not done during the next fifty to one hundred years, the ministry of healing will never be regained in the life of these churches.

The question before us is: Will the indigenous churches ever be capable of taking over the existing mission hospitals? This does not mean that the indigenous churches may not find new ways of carrying out the ministry of healing in addition to the mission hospitals, but we believe that if the churches are to take over the work, a certain condition must be fulfilled in the present mission hospitals. The condition is that they must be thoroughly equipped and efficiently staffed in the best possible way. The present situation demands medical missionaries better prepared than ever before. With the possible exception of one field, there is still a call for an increased number of medical missionaries from the West, to staff the present hospitals adequately. With a few exceptions the urgent need is consolidation of the

medical mission work already established. If they are thus equipped and staffed, the mission hospitals will then be able to do first-class work, inferior to none in the countries in which they operate, not only on account of their medical efficiency, but also on account of the spirit of Christ in which their work is done. The result will be, as we already see in some measure, that the hospitals will become more or less self-supporting and the indigenous churches will then be able to take over the responsibility for them.

The indigenous churches will never be able to compete with the medical relief carried out in government hospitals if their young doctors and nurses and other medical helpers do not learn now in the present mission hospitals to do conscientious and first-class work and to do it in the spirit of Christ. To weaken the present medical mission work is, in fact, to prevent the indigenous churches from ever making the ministry of healing an essential part of their work.

There are also other ways to follow in order to bring into the indigenous churches the ministry of healing in connection with the present mission hospitals, but it will carry us too far to discuss here. Only it should be mentioned that even if these churches should succeed in finding new methods of their own in which to carry out the act of healing, they will probably never be able to be self-supporting, even in these methods, unless their doctors are now thoroughly trained in first-class mission hospitals.

In conclusion we emphasize again that the ministry of healing should become an essential part of the life of the indigenous churches because it was in the life of our Lord, who said regarding the healing of the man who was born blind: "I must work the works of Him that sent me while it is day."

THE PLACE OF MEDICAL MISSIONS IN THE WORK OF THE CHURCH

An Official Statement of the Council

The ministry of healing was a part of the work of the Lord Jesus who, revealing the attitude of the Father toward

us, entered into fellowship with suffering men and women and exercised His power for their relief. Of Him it is written, "He went about doing good and healing all manner of sickness," and "Himself took our infirmities and bare our diseases."

As the Christian Church, animated by the same spirit of divine compassion, seeks to follow in His footsteps, it should attempt, wherever needed, to carry on effectively the ministry of healing. Work done in this spirit is spiritual work.

In the missionary enterprise the medical work should be regarded as, in itself, an expression of the spirit of the Master, and should not be thought of only as a pioneer of evangelism or as merely a philanthropic agency.

In view of the teaching of the Scriptures as to the place of the Church in healing, there ought to be closer coöperation than often exists in this work between the medical profession and the ministers of the Christian Church.

The Medical Missionary

It follows that for carrying on such work the most important single factor is the personality of those who engage in it. They should be persons who have a vital experience of Christ, who share His compassion for the suffering, and for His sake desire to serve them.

Along with this is the need of the best possible medical training, that they may be able not only to make the most worthy contribution to the relief of suffering, but also to meet the demands of work in countries where they will be thrown so largely on their own resources.

Present Need

While there is a call for more mission hospitals, the greatest need at the present time is that existing mission hospitals should have more and better equipment and increased staff in order that the work may be more effective and not inferior to any other work in the countries concerned. Lack of proper equipment and staff not only cripples the work but has a discouraging effect upon the

workers, lessening their initiative, lowering their professional ability, and decreasing the power of the Christian witness. Without sufficient staff there is not possible that absence of hurry which is essential for the personal contacts which are of such vital importance.

There is a serious shortage of medical missionaries in all fields where medical mission work is being carried on. For lack of doctors, some hospitals within the last few years have had to be temporarily or permanently closed; others have been understaffed and expansion has been hindered. This might be avoided in some cases by closer coöperation of missions working in the same area.

Relation to the Indigenous Churches

With a view to the acceptance by the indigenous churches of the ministry of healing as part of their work, provision must be made:

1. For first-class training for doctors and nurses, and for giving to them in mission hospitals opportunities for gaining experience in doing conscientious work of the highest medical standard in the spirit of Christ, in order to enable them to assume full responsibility as superintendents of hospitals.
2. For the indigenous church to share in the administration of mission hospitals through membership on hospital committees.
3. For encouraging the local churches to venture on new efforts either alone, or in union with others, or in coöperation with the missions.

Self-Support

While self-support is desirable and has been attained by some mission hospitals, the attaining of it ought not to be laid as a burden on all. The effort to obtain money may injure the spirit of the work and hinder the poor from seeking relief.

Rural Needs and Preventive Medical Work

Since the rural areas are less well supplied with medical relief there is a call to extend work in the villages, and mis-

sion boards should consider whether the time has not come when some mission hospitals should be moved from cities to rural areas.

In view of the waste of life, especially infant life, due to preventible diseases, there is urgent need of devoting far more attention to preventive medicine and welfare work. Hitherto medical missions have been almost wholly engaged in curative work.

Further Investigation

Christian Medical Associations in various countries are urged to investigate the general needs in their respective countries, the needs in regard to any specially prevalent diseases such as tuberculosis, sleeping sickness, or leprosy, the need of an extension of medical services into congested industrial areas, and the need of medical research work; and to make the conditions known through their national Christian councils.

CHAPTER XIII

THE RESURRECTION

A Sermon Delivered at the Closing Sunday Morning Service on Easter Day, April 8

Robert E. Speer, D.D., LL.D

SEVERAL years ago there appeared in Scotland a unique volume of biography entitled *Men of the Knotted Heart.* The title of the little book was a Hebrew idiom for friendship. It was the story of two life-long friends who were ministers in two different Christian communions and who lived together for more than thirty years in the town of Greenock. Their lives were interwoven as though they were one. The book which told their story was a masterpiece of literary taste and beauty. One chapter deals with the life of one of them and the next with the life of the other and the next again weaves the two lives together. Then they are separated only to be knotted together into one again. The breath of the heather is on every page and each word is full of pure cleansing. One of the men was named Grant and the other Struthers and they belonged to the same club in Greenock and every Monday they made it a practice to meet together there. It was observed that Grant never entered the club without pausing at the door with his hand on the latch while he said something softly to himself. Friends who from week to week saw him stop there at the door with moving lips before ever he passed in wondered curiously what it might mean. And one day some one ventured to speak to Struthers about it and to ask him if he knew what Grant was saying when he stood at the door. "Why yes, I know," Struthers replied, "He is saying 'Christ is risen; Christ is risen.'" For years that had been his way of passing and holding his life under the habit of the daily recollection of the Resurrection as the principle of the Christian life.

We are to meditate this morning, this Easter Day here on

the Mount of Olives within sight both of Calvary and of the empty tomb, solely on the Resurrection. Let us ask first, Is it the habitual, controlling principle of our Christian life? It was unquestionably such a principle in the early Church. Let us remind ourselves of St. Paul's great words in the sixth chapter of Romans and of what they reveal as to the moral significance of the Resurrection in Christian experience. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over Him. For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

And let us recall also his memorable words of appeal in writing to the Colossians: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory.

"Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice,

railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of Him that created him; where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."

Let us ask ourselves whether we thus live with Christ in the Resurrection. Do we make this principle of new life in Christ the law, the living instinctive law, of all our daily ways, our thoughts and desires, our hopes, our attitudes, and our ambitions? One wonders whether as yet we have comprehended in the Christian Church the real doctrine of the New Testament in regard to the place of the Resurrection in the Christian life. Some years ago I had a discussion with a friend as to the place of the Cross in doctrine and life in the New Testament. We decided that we would make a fresh study of the New Testament and to our amazement we found the Cross not fading out of sight but dropping behind the glory of the Resurrection. It would be worth the while of each one of us to go out to-day to review carefully each word of the New Testament afresh and to find out, as we shall, the supreme place which the Resurrection took in the lives of the men who had known Jesus Christ after the flesh and through them in the lives of men who had never thus known Him but to whom and in whom He lived as the Risen and Ever-present Lord.

And not only is the Resurrection the principle of the Christian life but in the New Testament it was the foundation of the Christian faith. Ask St. Paul about this matter. He was the boldest spirit and the most massive mind in the early Church. Next to Christ, indeed, he is the dominant mind in the world to-day. His thought is still far ahead of the fullest and freest thought of men. Here was one who had been fiercely set against the Christian thought of Jesus but whose attitude was so completely reversed that he became the boldest and most unhesitating preacher of the gospel of a living Saviour which he had set out relentlessly to

destroy. What brought about this change? First of all it was a great fact of experience which happened on the Damascus road, and which convinced him that Jesus, who had died, was alive. The Resurrection became to him a matter of experience. It became also the basis of all his reasoned conviction concerning the Gospel. On the Resurrection and the Resurrection alone he staked everything. "If Christ hath not been raised, then is our preaching vain. . . . And if Christ hath not been raised your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable. But now hath Christ been raised from the dead."

It was the Resurrection that convinced Paul of the central fact of the deity of Christ. It was not the character of Jesus to which he turned. The Epistles teem with Paul's high ethical appeal and he might have turned to the perfect exemplification of his moral ideals in Christ as the most convincing of apologetic arguments. He never does so and only on the rarest occasions does he refer to the moral characteristics of the Saviour at all. We find in the loveliness of our Lord's human life the richest assurance of faith and an object of deep imaginative yearning. We sing with our children and more discerningly even than they:

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then.

"I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
'Let the little ones come unto Me.'"

But there is no trace whatever in St. Paul's Epistles of any such longing or reference to the loveliness of Jesus' human life as evidence of His deity. Was it the teaching of Jesus that was the ground of St. Paul's unique conception? St.

Paul was a teacher himself but it is a strange fact that only once did he appeal to the teaching of Jesus as supporting his own teaching or as evidencing Jesus as the Teacher come from God. The greatest teacher next to Jesus made no appeal to Jesus as the Master Teacher who, only as God, could have known, as He knew the things of God.

And Paul says nothing about the miracle of the personal consciousness of Jesus. One would have thought he would have done so. No problem more concerned Paul than the problem of the divided will, the man rent asunder within. But here in Jesus was the one absolutely harmonious soul, no lower and higher nature at ceaseless war for ascendancy, but the paradox of a perfect life, humility without penitence and loftiness without pride. One and One alone could say, "I and the Father are one," and "I am meek and lowly in heart." One would have thought that here supremely St. Paul would have found the conclusive and irrefutable proof of his faith in Jesus as God's Son and as God. Not so. He found it only in the Resurrection. Jesus Christ, says he in one of his noblest arguments, "who was born of the seed of David according to the flesh, . . . was declared to be the Son of God with power, according to the spirit of holiness, by the Resurrection." And here for us, too, is the impregnable rock upon which Christian conviction rests—Jesus Christ rose again from the dead.

Let us meditate in the third place on the Resurrection as the dominant note in the Christian message. Like many of you, I suppose, I came to this Council meeting with anxious thoughts, fearing that we might find here a weakening of the historic witness of the Church. But when on the first Monday morning in opening the discussion on "The Christian Life and Message" Dr. Kraemer began with that startling and illumined appeal for the Resurrection as the heart of the missionary message and its central and supreme element, my heart leaped with a great joy. How the mists fade from the face of the sky, and doubts and hesitations disappear when men set forth the Resurrection! All naturalistic fears die before it. It was the joyful, victorious,

inspiring note of the apostolic gospel. In Harnack's great missionary book, one of the greatest missionary books ever written, *The Expansion of Christianity in the First Three Centuries*, you will recall his attempt to recapture the primitive missionary message. What did those first missionaries preach? Harnack concludes that this preaching contained four great elements: God the Father as Creator, Jesus Christ as Saviour, purity, and the Resurrection. We preach a different gospel from the conquering gospel of the New Testament and of the early Church unless we also proclaim these four glorious notes. Can any one read the New Testament and not find them there? The two great sermons of Peter at Pentecost and Paul on Mars Hill rose to and ended with the Resurrection. The daily message of the primitive Church was Jesus and the Resurrection. If that gospel is our gospel, and other gospel there cannot be, then this glad message of Easter morning must be the supreme word, "Jesus Christ is risen to-day, Alleluia."

And let us think also to-day of the Resurrection as the proof and pledge of the power of the Christian life. We are accustomed to speak of the power of the Holy Spirit as the great energy of Christianity. It is so. But in what connotation is this power set forth in the New Testament? Inseparably from the Resurrection. So Peter declared on Pentecost: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." The Risen Christ is the proof and donor of all power, and the Resurrection is the pledge and measure of it. How may we know "the exceeding greatness of His power toward us who believe"? Why, "According to that working of the strength of His might which He wrought in Christ when He raised Him from the dead." There is no possibility of disconnecting the power of the Holy Spirit from the Resurrection. The power of the Holy Spirit raised Jesus from the dead. He was declared to be the Son of God with

power according to the Spirit of Holiness by His Resurrection. And it was the power of the Risen Christ which came forth in the Holy Spirit, given without measure to men. Here is power sufficient for all our duty—God's power, free and limitless. The Incarnation showed what God could do with the pure and surrendered will of a girl. The Resurrection showed what God could do all alone. It was not possible that Jesus should be holden by death. Vain the watch, the stone, the seal. Vain the gates of death and hell. To such a conqueror all power has been given. "Christ is risen, Alleluia."

How vividly we can feel all this in Peter's long after recollection of this first Easter morning. Surely it is not fanciful to find in his words the reminiscent thrill of that wonderful dawn. "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the Resurrection of Jesus Christ from the dead." He had been reborn that morning. What would we not give to have the record of the conversation between him and John as they came away from the empty tomb. "John," we can hear him say, "He is alive—can you believe it? He is alive. Man—anything can happen." And since then anything indeed can happen, since Christ hath burst the bars. Thank God, even the missionary undertaking is not a delusion. We, too, can do to-day what the power of the Resurrection did in and through a little band of poor and resourceless men gathered here in Jerusalem nineteen hundred years ago.

Lastly, therefore, let us remind ourselves of the Resurrection as the assurance of the Christian hope. It was the rebirth of a dead hope to the early Church. Christian hope had been slain in the crucifixion; had died and was buried with the Lord. One feels the reality and the pathos of it in the story of the walk of the two disciples to Emmaus: "We hoped it was He who should redeem Israel." But with the Resurrection rose again the faith and hope of Christians. They, too, were as dead men come to life again. Peter says it all in his jubilant memories, which

I have quoted, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." From the night of the new tomb in Joseph's garden Christian hope came forth alive and aglow. Where else shall we find our hope? Have we not seen death and witnessed the end? But Christ is risen and here our life is quick and new and sure.

We need this hope in our time. Often during these days when we have been discussing, perhaps light-heartedly, the question of the security of missionaries and the establishment of the Church my mind has turned to the cost and method of all real spiritual and creative achievements: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." There have been always in my thought here the events in Nanking just a year ago. If ever in history a tragedy picked out for its victim a Christ-like spirit it did it then when it chose in John Williams one of the truest and best friends China ever had. But hope did not die in him. If he could have chosen who should offer to fall he would gladly have chosen as the will of God chose. He knew the law of the grain and he rested in the sure hope of the Resurrection, for himself and for China, knowing well that all that is laid down is taken up again with the glory of the Rising.

> "O cross that liftest up my head
> I dare not ask to fly from thee.
> I lay in dust life's glory dead
> And from the ground there blossoms red
> Life that shall endless be."

And as for him, so for China. Mrs. Williams sent me just before I left home for this Council meeting word of the Christian letter which had come to her from fifteen young Chinese in Nanking who had loved her husband and who had learned new lessons of life's meaning and power from his death and life, and they closed their letter with the lines:

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death a night shall rise
The dawn of ampler life.
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
That ye may tell your sons who see the light
High in the heavens, their heritage to take,
'I saw the powers of darkness take their flight
I saw the morning break.'"

The morning is ever breaking for those who know the meaning of Easter Day. "I am the Resurrection and the Life," saith the Lord. "Behold I make all things new." Not by the sign of a cross or waving banners borne in war may we conquer but by the sign of a cross which witnessed to life laid down in love and by the sign of an open grave and the presence of a Living Saviour. Near by to-day, across the Kedron, the stone is rolled away and hope is born and new life is come. Christ is risen, Alleluia, Alleluia.

CHAPTER XIV

THE NEXT STEP

AN ADDRESS DELIVERED ON EASTER SUNDAY, APRIL 8

The Right Reverend St. Clair Alfred Donaldson, D.D., D.C.L.
Lord Bishop of Salisbury

I AM going to group what I have to say around two sayings of our Lord—one in the way of direction, and the other in the way of invitation.

The first is His special word to us spoken through the young man in shining garments on the Resurrection morning: "Tell my disciples and Peter that I go before them into Galilee." Galilee stands for the place of home and everyday work. To Galilee the Lord is pointing our eyes to-day. We have indeed been on the mountain with Jesus, but if we seek to stay on the mountain we shall be with Him no longer: He goes before us, back to our home and daily task.

And that leads me to speak of the new task which now awaits us in the daily routine of our lives. What is the next step for us all after our conference? Surely it is a step forward in the art of corporate prayer. Here we enter at once upon a very intimate and personal sphere. Corporate work we are learning day by day, and beyond doubt we have advanced a great step in that way during the past fortnight. Our fellowship here has been not only between individual and individual but between church and church, between race and race; and your experience will, I know, corroborate my own, that this fellowship has been fostered and realized mostly in the moments of our corporate prayer. How can we maintain these experiences of corporate prayer? We shall no longer be able to be visibly present to one another, but we can still maintain our corporate prayer in separation; we can still be of one mind; we can still approach the Throne of Grace with a common and definite desire. Although we are in one sense a "diaspora" yet in another sense we are a unity. We believe in the Communion of

Saints. That Communion, please God, we shall realize, though separated, in our common prayer.

And so we come to the second saying of our Lord, which is His great invitation to us to-day: "I say unto you that if two of you shall agree on earth concerning anything that they shall ask it shall be done for them of my Father which is in heaven." Jesus laid greater stress on corporate prayer than on individual prayer. The art of corporate prayer is a higher art than the art of individual prayer, and we all have a lot to learn about it. Now the very essence and secret of corporate prayer is a common mind, and in order to secure a common mind we must have an agreed object in our prayers. If therefore you and I are to maintain our fellowship in the months and years to come we must be agreed as to what we are asking of God.

This, of course, means entering in some sense upon binding obligations. Some people do not like being disciplined or bound in their prayers, and yet our loyalty to one another demands that we should pray the same thing. Put in one word, that thing is revival. In view of what we know of the tremendous demands of the world's need upon the Church—punctuated with so much emphasis during the past fortnight—we are driven to our knees to beseech God to revive the spiritual forces of His Church. Not otherwise can we obey His command; not otherwise can the Church of our generation behave aright in this "day of the Lord."

That prayer for revival is broken up into eight objectives in the prayer paper which has been circulated among you. These eight objectives are: a missionary spirit, a spirit of prayer, a spirit of sacrifice, a spirit of unity, a spirit of witness, a spirit of self-offering, a spirit of interpretation, and the completion of our own conversion. These eight objectives are not the fruit of mere quiet thought: they were worked out by the promoters of the Jerusalem Chamber Prayer Fellowship and by the Committee of the International Missionary Council through agonies of helplessness. We were driven to them by the experience of our own sore need. Can we not then take up our Lord's challenge, and

agree as touching something that we shall ask? Can we not take these eight objectives into our prayer life and bind ourselves to keep them before us as the bond of our Communion wherever we may be throughout the world? The Master whom we follow is challenging us. His invitation searches out the desire of His Church; it assures us that when, and only when the Church desires it, revival will come.

And so, in conclusion, let me leave in your minds a third word of Christ: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

CHAPTER XV

OUR DUTY TO MAKE THE PAST A SUCCESS

ADDRESS GIVEN AT THE CLOSE OF THE JERUSALEM MEETING, EASTER SUNDAY, APRIL 8, 1928

John R. Mott, LL.D.

AS our meeting comes to its closing hour we have become vividly conscious of the tremendous responsibility which is now ours. It seems immeasurably greater than when we assembled fifteen days ago. Expressed in a word, it is the solemn yet inspiring responsibility to make the past a success. The true conception of the Jerusalem conference is not that of an end in itself but rather that of a beginning. We go forth to almost every land under heaven to fill with living content the vision which has come to us these days; to make truly contagious the spirit which has animated us here; to give full effect, through unceasing, undiscourageable, sacrificial effort, to the findings to which with God-given unanimity we have set our wills; to extend the atmosphere generated on Olivet: an atmosphere in which we have been enabled to see that land of largest dimensions, the coming and ever-expanding Kingdom of God; an atmosphere in which it has been possible to receive fresh mandates from God; an atmosphere in which we have come to understand one another, or to resolve so to understand, and thus to enter into a genuine and unbreakable spiritual fellowship.

Who among us in these never-to-be-forgotten days has not recognized manifestations of the presence, the leadership, and the creative work of God? We bow in reverence before Him and humbly acknowledge that whatever has been accomplished here of such character as will never die is due to the vitalizing influence of His Spirit. The place whereon we have stood has indeed been holy ground. Not alone or chiefly because Christ was wont to sojourn here, but because

He, our Living Lord, has in the recent wonderful Passiontide been so consciously present.

A deep solicitude, Christ-implanted, takes possession of each of us—a solicitude lest we fail our Lord and fall short of being true to the visions, revelations, and mandates which He has here imparted to us. How may we fully conserve and carry forward the great trust committed to us? If it be true, as Faber has said, that the superhuman value of our actions depends upon the degree of our union with God at the time we perform them, the question rises, How may we multiply and maintain points of contact with the Source of spiritual life and energy? What is the secret of preserving such union with Christ as He had in mind in His teaching, as contained in the fifteenth chapter of St. John's Gospel, the teaching which of all His teachings takes us most deeply, most practically, and most helpfully into the secret of expanding, continuous, abiding fruitfulness? On the human side it would seem to lie in the proper use or exercise of certain faculties which have been given to each one.

First of all, let us during the coming days and years exercise the memory with reference to what God has done among us here at Jerusalem. In times of difficulty, opposition, doubt, discouragement, or loneliness, let us call memory into play, reminding ourselves in the language St. Paul used at a time of testing, "Have not I seen Christ, the Lord?" Did not Christ, the Living Lord, manifest Himself and His will to me on the Mount of Olives? Did He not there demonstrate His wonder-working power, and reveal His infinite resources? Through such sacred use of the memory the vision of Jerusalem shall not be permitted to fade, or to become dimmed, or to lose its commanding power. In this connection we may all come to realize more fully the possibilities of the Holy Communion designed by our Lord to foster the highest and holiest office of the memory—"This do in remembrance of Me."

If the great unselfish objectives of Jerusalem are to be realized through us large use must likewise be made of the imagination. One object of Christ seems ever to have been

to get His followers out of the selfish orbit in which they are prone to move. By His proclamation of the Golden Rule, by His Method of teaching in parables, above all by His enjoining upon all who would come after Him that they must love their neighbors as themselves, He necessitated the most strenuous exercise of the imagination. He thus constantly summons us to place ourselves at the point of view of others, especially of those whom we would serve or help. Has not the very genius of our meeting here been to try to understand each other's viewpoint—we of the older and of the younger churches, we of different races, especially those which have most misunderstood each other and between which there has been most friction, we also of different schools of thought? This has been finely illustrated among us in our fresh and sincere effort to discover the values of non-Christian systems—one result of which has been to cause Christ Himself to stand out all the more distinctly and supremely as "the Desire of All Nations." So as we go from here let imagination continue to be stimulated that through the eyes of Christ we may see the cities and the villages and all human relationships or areas of life as yet unpreëmpted for and by our Lord. He invariably draws nearer and manifests Himself as we concern ourselves with the greatest depths of need and with regions as yet beyond His sway.

The will must be diligently employed if the vision of Jerusalem is to continue to command us. To those of us who busy ourselves giving effect to the conclusions reached in these days of corporate, constructive thought will be given first-hand evidences and an ever-deepening sense of certitude that we are moving in the pathway of His will. He that willeth to do His will shall discern His authentic and authoritative note. Our wills should be used in resisting every incitement from within or without to come down from the heights of vision and idealism, to drift into zones of narrowness, smallness, or selfishness, to give way to unworthy motives, or to rely upon human wisdom and energy. The will should be exercised also in making each obstacle,

each baffling problem, each impossible situation remind us of His presence and superhuman resources. The more complete our abandon in the wondrous enterprise of making Jesus Christ known, loved, trusted, and obeyed in all life and relationships, the wider, more pervasive, and more profound the influence of Jerusalem.

Some of the most precious experiences and priceless possibilities of our life on this Mount can be conserved only as we continue to give full and free expression to the heart life. My impression is that time will show that one of the most remarkable results of Jerusalem has been the creation of a fellowship. That was strikingly true of Edinburgh. Those who shared the experiences of that memorable gathering are conscious, wherever they meet, that they are united by a bond which has not weakened. What does the Kingdom of Christ not owe to their spiritual union in pursuit of certain great common objectives! So I am persuaded it will be with those of us here present. In different spheres of human activity in recent years much emphasis has been placed upon the advantages of group action. The title of Basil Mathews's most dynamic book, *Fellowship in Thought and Prayer*, suggests the realm of greatest creative possibilities. It opens up new and ever-deeper meanings in the practice and emphasis of Christ which we shall do well to heed. In these days together through open forums and countless informal groups for discussion and sharing experience and insight, through the sacred periods spent in the early morning whether in celebration of the Holy Communion, or in the gathering for voluntary prayer, or in the meeting after the manner of the Society of Friends, through the most creative act of the day—the season of united intercession in the midst of the business of each morning session, and through the intimacies of the friendly social contacts of the day was laid the network of what, God grant, may prove to be a truly creative and enduring fellowship the quiet yet mighty outgoings of which will be felt through all the years in all lands. Let us stand ready to pay great prices to foster and preserve this great gift; and, to this end, be on our guard

against anything which would mar it or hinder its free action —sins of the tongue, disloyalty, unmindfulness of the things of others, failure to bear one another's burdens. In particular let us not be guilty of the sin of omitting to intercede for one another. "God forbid that I should sin against the Lord in ceasing to pray for you." I sin against myself when I neglect to pray for the other members of the Jerusalem Meeting, because in so far I foster self-centeredness. I sin against you whenever I am guilty of this sin of omission, because I thereby keep turned from your lives currents of divine helpfulness. But most serious of all, I sin against God, for thereby I prevent the larger manifestations of His glory and power which in God's economy accompany unselfish intercession.

The largest outreach of Jerusalem is conditioned preeminently on the exercise of our faith—of our faith in God. With Christ God was everything, and relatively man was nothing. I say relatively, for we all well know that He alone among religious founders and teachers has shown appreciation of the infinite worth of the individual. At the same time to Him God was ever central and supreme. Incomparably our greatest need is that of the development and maintenance of our God-consciousness. If through the exercise of all our other faculties—memory, imagination, will, heart—we are to become increasingly Christ-like toward men and thus to see realized most abundantly the objectives and implications of Jerusalem, we must concern ourselves chiefly in becoming more and more Christ-like toward God. In other words, we, like Him, must give right of way to the practice of the presence of God. The passage from the Gospel records which has come to many of us here with most revealing, most humbling, and most quickening power is the comment of the evangelist, following the account of the Last Supper: "He came out, and went, as His custom was, to the Mount of Olives." He went out of the crowded city, out of the busy city, out of the noisy city, out of the sinful city—out to the slopes of the very hill on which we now are, and under the silent heavens and the peaceful olive

trees, to hold communion with His Heavenly Father. Notice also that He went "as His *custom* was"—not an isolated act, not the result of a spasmodic impulse, but as a part of an established, vital, indispensable custom or habit. If He found this necessary, or even desirable, what presumption and infinite loss for us to assume that we can do without this practice of breaking away from the meshes of our daily activities and the presence of men to go apart statedly, as well as on special occasions, to hold unhurried communion with God. At all costs let us persist in our efforts to fasten upon these busy lives of ours the practice of going where we, like Christ, may commune with God, may be vitalized by God, may be kept girded with power to live lives of sacrificial devotion.

CHAPTER XVI

A CALL TO PRAYER

The International Missionary Council, meeting on the Mount of Olives from March 24 to April 8, 1928, in a specially enlarged session, has been brought to a deep and fresh realization of the place of prayer in accomplishing its essentially spiritual task, and of the definite challenge with which it is faced.

It has been encouraged by the movement of prayer which to some extent sprang out of gatherings held in the Jerusalem Chamber of Westminster Abbey in 1925 and 1926. It has been inspired by the response to the action of its Committee at Rättvik in July, 1926, and the very wide use made of the leaflet then issued, entitled *Prayer for Spiritual Revival.*

The Council recognizes that the Kingdom is the gift of God, that activities to spread the Kingdom and to extend the Gospel reach full significance only when they are a kind of "acted prayer," that "we have to struggle not with blood and flesh, but with . . . the spiritual forces of evil in the heavenly sphere."

The Council has also come to realize that it faces a definite challenge. It has seen some of the implications of the Christian mission and realizes how pitifully short its achievement has fallen, but the challenge of Christ still holds, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."

Throughout the fortnight's meeting the Council has been led to place its chief emphasis on a central daily act of united intercession; and day by day its work has been prefaced by groups which met for prayer, or for the celebration of the Holy Communion, and by a quiet period for private and individual meditation and prayer.

In the findings and reports which have come from the varying sections and committees into which the Council has divided, requests for prayer have found a frequent place,

and as these give to the following eight objectives for prayer adopted at Rättvik a new urgency and a fuller content, and also provide ground for thanksgiving for answers already received, the Council has felt it to be its duty to ask its members, and any Christian people in all lands who are led to unite with them, to continue in meditation upon the example and the teaching of the Lord Jesus in regard to prayer, and to make definite supplication:

1. *For a Missionary Spirit.*—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

2. *For a Spirit of Prayer.*—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. *For a Spirit of Sacrifice.*—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. *For a Spirit of Unity.*—That the whole Church of Christ may desire and experience a new unity in Christ.

5. *For the Gift of Interpretation.*—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

6. *For Courageous Witness in Moral Questions.*—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. *For a Spirit of Service.*—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. *For the Completion of our own Conversion.*—That all hindrances in our own lives to the manifestation of God's redeeming love and power may be removed.

CHAPTER XVII

Official Statements of the Council

I. THE CHRISTIAN MISSION AND WAR

INASMUCH as the world-wide Christian mission is an expression of the spirit of the Prince of Peace, and an attempt to realize the truth that in Him all dividing lines, whether of race or class, are transcended; and

Inasmuch as war is universally acknowledged as a most grievous hindrance to the triumph of this spirit among men:

The International Missionary Council summons all who share in the world-wide Christian Mission to unremitting prayer and effort to secure (1) the renunciation of war as an instrument of national policy; (2) the adoption of peaceful methods for the settlement of all international differences; and (3) the changing of those attitudes and practices which constitute the roots of war.

II. THE PROTECTION OF MISSIONARIES

Inasmuch as Christian missions involve the largest possible identification of the missionary with the people of the country of his adoption; and

Inasmuch as missionaries have generally relied upon the goodwill of the people among whom they live and the protection of the government of the locality for the protection of their lives and property; and

Inasmuch as missionaries, both as individuals and in groups, and several missionary societies have asked that steps be taken to make plain that they do not depend upon or desire the protection of foreign military forces in the country of their residence; and

Inasmuch as the use or the threat of the armed forces of the country from which they come for the protection of the missionary and missionary property not only creates widespread misunderstanding as to the underlying motive of missionary work, but also gravely hinders the acceptance of the Christian message:

The International Missionary Council places on record its conviction that the protection of missionaries should be only by such methods as will promote goodwill in personal and official relations, and urges upon all missionary societies that they should make no claim on their governments for the armed defense of their missionaries and their property.

Further, the Council instructs its officers to collect and circulate to the national missionary organizations information concerning any action regarding this matter that has been or may be taken by the missionary societies.

Finally, the International Missionary Council desires to record its conviction that since the foreign missionary enterprise is a spiritual and moral and not a political enterprise, its work should be carried on within two great human rights alone, the right of religious freedom for all men, and the maintenance by each nation of law and order for all within its bounds.

LIST OF MEMBERS

ATTENDING

THE JERUSALEM MEETING

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REGULAR MEMBERS

Algeria. *The Rev. Josiah T. C. Blackmore:* Missionary of the Methodist Episcopal Church.

Argentina. *The Rev. Gabino Rodriguez, M.A.:* Pastor of the Methodist Episcopal Church.

Australia. *J. E. Bateman, Esq., M.D., Ch.M., B.Sc.:* Medical Missionary under the Church Missionary Society, Cairo, Egypt.

The Rev. C. Oswald Lelean: Principal of Missionary Training Institution in the Fiji Islands.

The Rev. Henry C. Matthew, M.A.: Secretary of Foreign Missions in the Presbyterian Church of Victoria.

Belgium. *M. le Pasteur Henri Anet, licencié en théologie, docteur en sciences sociales:* General Secretary of the Belgian Protestant Mission in the Congo; Agent de liaison of the Protestant Missions in the Belgian Congo.

Brazil. *The Rev. Professor Erasmo Braga:* Executive Secretary of the Committee on Coöperation in Brazil.

The Rev. H. C. Tucker, D.D.: Agency Secretary of the American Bible Society of Brazil.

Burma. *Thra San Ba, Esq., B.A.:* Corrresponding Secretary of the Burma Baptist Missionary Convention.

Canada. *Mrs. Murray G. Brooks:* Recording Secretary, Dominion Council, Young Women's Christian Association of Canada.

The Rt. Rev. James Endicott, D.D., LL.D.: Moderator of the United Church of Canada; Secretary of the Board of Foreign Missions of the United Church of Canada.

The Rev. Canon Sydney Gould, M.D., D.D., D.C.L.: Honorary Canon of St. George's Collegiate Church, Jerusalem; General Secretary, Missionary Society, Church of England in Canada.

Edgar J. Tarr, Esq., K.C., LL.D.: Member of the Board of the Baptist Union of Western Canada.

Ceylon. *The Rev. John Simon de Silva, B.A.:* Superintendent, Wesleyan Mission, Kalutara District.

Chile. *The Rev. Robert Elphick (Valenzuela):* Member of the Chile Annual Conference of the Methodist Church.

China. *The Rev. T. C. Bau, B.A.:* General Secretary of the Chekiang Shanghai Baptist Convention.

Professor Tsu-Chen Chao, B.D., M.A., Litt.D.: Professor of Philosophy of Christianity, Yenching University.

Mrs. C. C. Chen: Vice-Chairman of the National Young Women's Christian Association.

The Rev. C. Y. Cheng, D.D.: General Secretary of the National Christian Council of China; Moderator of the Church of Christ in China.

The Rev. Marcus Ch'eng, B.A.: Traveling Evangelist of the Swedish Missionary Society in China.

The Rev. Donald Fay, B.A., B.D.: Vice-Chairman of West China Union University and Dean of the Department of Religion.

The Rev. J. A. O. Gotteberg: Superintendent of the Norwegian Missionary Society in China.

Wen-Han Gow, Esq., M.B., Ch.B.: Vice-Principal of the Moukden Mission Medical College.

Deaconess Clara J. Lambert: Principal of the Church Missionary Society Girls' School, Foochow.

Professor Tien-Lu Li, M.A., Ph.D.: Professor of Education and Vice-President of Shantung Christian University.

The Rev. R. Y. Lo, M.A., Ph.D.: Editor of the *Chinese Christian Advocate.*

The Rev. Edwin Carlyle Lobenstine, B.A.: Secretary of the National Christian Council of China.

Miss S. Luella Miner, M.A., Litt.D.: Missionary under the American Board of Commissioners for Foreign Missions.

The Rev. F. W. S. O'Neill, M.A.: Missionary under the Irish Presbyterian Mission Board.

Yuk-Sam Tom, Esq., M.A., B.D.: Secretary of the Kwangtung Synod of the Church of Christ in China.

Miss Pao-Swen Tseng, B.Sc.: Founder and Principal of I Fang Girls' College, Changsha.

The Rev. Edward Wilson Wallace, M.A., D.D.: Associate General Secretary of the China Christian Educational Association.

Professor Francis Cho-Min Wei, M.A., D.C.L.: Vice-President of Central China Christian University, Wuchang.

The Rev. Hsing-Linn Yee, B.D.: Evangelist in the Tsinan Presbytery of the Church of Christ in China.

David Z. T. Yui, Esq., M.A., Litt.D.: Chairman of the National Christian Council of China; General Secretary of the National Committee of Young Men's Christian Associations.

Belgian Congo. *The Rev. Charles E. Pugh:* Congo Field Secretary of the Baptist Missionary Society, London.

Denmark. *The Rev. Axel Malmström:* Member of the Danish Missionary Society Board.

The Rev. F. W. Steinthal: Missionary under the Santal Mission of the Northern Churches, India.

Egypt. *Sheikh Metry S. Dewairy:* Sunday School Field Secretary for Egypt.

Stanley A. Morrison, Esq., M.A.: Missionary of the Church Missionary Society.

President C. P. Russell, Ph.D., LL.D.: President of Assiut College.

England. *The Rev. W. Wilson Cash, D.S.O., O.B.E.:* General Secretary of the Church Missionary Society.

Mrs. Parker Crane, M.A.: Secretary of the London Missionary Society.

James O. Dobson, Esq., B.A.: Missionary Secretary of the Student Christian Movement of Great Britain and Ireland.

The Rt. Rev. St. Clair George Alfred Donaldson, D.D., D.C.L.: Lord Bishop of Salisbury; Chairman of the Missionary Council of the National Assembly of the Church of England.

The Rev. George Herbert Harris, M.A.: Editorial Secretary of the Church Missionary Society.

Miss Mary V. Hunter: Secretary of the Wesleyan Methodist Missionary Society.

The Rev. Canon Oliver Chase Quick, M.A.: Residentiary Canon of Carlisle Cathedral.

The Rev. John H. Ritson, M.A., D.D.: Secretary of the British and Foreign Bible Society.

The Rev. Douglas H. G. Sargent, M.A.: Secretary of the Church of England Zenana Missionary Society.

Harry T. Silcock, Esq., M.A.: Missionary Secretary of the English Friends.

The Rev. Canon E. F. Spanton: General Secretary of the Universities' Mission to Central Africa.

The Rev. Canon A. D. Tupper-Carey, M.A.: Organizing Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

Axel Welin, Esq., C.B.E.: Member of the Committee of the British and Foreign Bible Society.

The Rev. Canon Garfield H. Williams, M.B., B.S., O.B.E.: Secretary of the Missionary Council of the National Assembly of the Church of England

The Rev. C. E. Wilson, B.A.: Foreign Secretary of the Baptist Missionary Society.

Eritrea. *The Rev. Jonas Iwarson:* Chairman of the Conference in Eritrea, Evangelical National Missionary Society of Sweden.

Fiji Islands. *Mrs. Constance L. Lelean:* Missionary in the Fiji Islands.

Finland. *Provost Matti Tarkkanen:* Director of the Finnish Missionary Society.

Formosa. *The Rev. Duncan MacLeod, B.A., B.D.:* Missionary of the Presbyterian Church of England.

France. *M. le Pasteur Daniel Couve, B.A., B.D.:* Director, Société des Missions Evangéliques de Paris.

M. le Pasteur Pierre Durand-Gasselin, B.A., B.D.: Member, Société des Missions Evangéliques de Paris.

Max Kaltenbach, Esq., Ingénieur des Arts et Manufactures: Member, Société des Missions Evangéliques de Paris.

Pierre Mirabaud, Esq., Docteur en droit: Treasurer, Société des Missions Evangéliques de Paris.

Germany. *The Rev. Professor Karl Heim, D. Theol. et Phil.:* Professor of Theology at the University of Tübingen.

The Rev. Carl Ihmels, D.Phil.: Missions-director of the Leipzig Evangelical Lutheran Missionary Society.

The Rev. Siegfried Knak, D.Theol.: Missions-director of the Berlin Missionary Society.

The Rev. Professor Julius Richter, D.Theol., D.D.: Professor in the University of Berlin.

The Rev. Martin Schlunk, D.Theol.: Chairman of the German Missionsausschuss.

Superintendent Gottfried Simon: Member of the Board of the Rhenish Missionary Society; Principal of the Theological School in Bethel.

Gold Coast Colony. *The Rev. Arthur W. Wilkie, D.D., C.B.E.:* Secretary of the Scottish Mission in the Gold Coast.

India. *Professor E. Ahmad Shah, B.Litt., M.A., M.L.C.:* Professor in Lucknow University.

The Rev. S. K. Chatterji, M.A.: Member of the London Mission, Calcutta.

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The Rev. E. Stanley Jones, D.D.: Missionary of the Methodist Episcopal Church.

The Rev. K. R. Karunakar, B.A., B.L., B.D.: Teacher in the United Theological College, Bangalore.

K. K. Kuruvilla, Esq., M.A.: Headmaster, Mar Thoma Syrian Seminary; Principal, Mar Thoma Theological Seminary.

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The Rev. John McKenzie, M.A.: Principal of Wilson College, Bombay.

The Rev. T. Narasimhan: Missionary in South India under the London Missionary Society.

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The Rev. John Reid: India Secretary of the Baptist Missionary Society.

Miss Tara N. Tilak, B.A.: Social Worker under a Joint Committee of the Young Women's Christian Association, the Missionary Settlement for University Women, the United Free Church of Scotland, and the American Marathi Mission.

Iraq. *The Rev. Edwin E. Calverley, M.A., Ph.D.:* Educational and Evangelistic Missionary of the Arabian Mission.

Ireland. *The Rev. Robert H. Boyd, B.A.:* Convener, Presbyterian Church in Ireland Foreign Mission.

Japan. *The Rev. William Axling, D.D.:* Secretary of the National Christian Council of Japan; Missionary in Japan of the American Baptist Foreign Mission Society.

The Rev. Charles Wheeler Iglehart, D.D.: District Superintendent in the Japan Methodist Church.

The Rev. Michio Kozaki, M.A., B.D.: Assistant Pastor of the Reinanzaka Church.

Mrs. Ochimi Kubushiro, B.D.: National Secretary of the Woman's Christian Temperance Union of Japan.

The Rev. Professor August Karl Reischauer, M.A., D.D.: Member of the Japan Mission of the Presbyterian Church in the U. S. A.; Professor in the Theological Department, Meiji Gakuin.

The Rev. Professor Senzi Turu: Professor in the Theological Department, Meiji Gakuin.

Bishop Kogoro Uzaki, D.D.: Bishop of the Japan Methodist Church.

Pastor Sadajiro Yanagihara, B.D., M.A.: Pastor of St. John's Church, Osaka.

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Hugh Heung-Wu Cynn, Esq., M.A.: National Secretary of the Young Men's Christian Association of Korea.

Miss Helen Kiduk Kim, M.A.: Dean of Ewha Woman's College.

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Madagascar. *The Rev. Lars Meling:* Missionary of the Norwegian Missionary Society.

The Rev. Henri Randzavola: London Missionary Society, Tananarive.

Mexico. *Sr. H. T. Marroquín:* Secretary of the National Council of the Evangelical Churches of Mexico; Agency Secretary of the American Bible Society for Mexico.

The Netherlands. *Baron C. W. Th. van Boetzelaer van Dubbeldam,*

D.D.: Member of Parliament; President of the Netherlands Missionary Society; formerly Missions Consul in the Netherlands Indies.

The Rev. Joh. Rauws: Director of the Coöperating Missionary Societies in the Netherlands; Secretary of the Commissie van Advies (Netherlands Council).

Netherlands India. *The Rev. H. A. van Andel, D.D.:* Missionary, Gereformeerde Kerken, Solo, Java.

T. S. G. Moelia, Esq.: Educationist; Member of the Netherlands Indian Volksraad.

The Rev. B. M. Schuurman: Missionary of the Nederlandsch Zendelinggenootschap; Teacher in the Theological Seminary of the Dutch Mission in East Java.

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Nigeria. *The Rt. Rev. Adolphus Williamson Howells, D.D.:* Assistant Bishop in Nigeria.

Norway. *The Rev. Einar Amdahl:* General Secretary of the Norwegian Missionary Society.

The Rev. Albert G. Lunde: Chairman of the Norwegian Mission in China.

Persia. *The Rev. Cady H. Allen:* Missionary in Hamadan of the Presbyterian Church in the U. S. A.

The Rt. Rev. James Henry Linton, D.D., Bishop in Persia.

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